

Zion's Herald.

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Zion's Herald.

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Loyal Methodists should read and heed the wise and
advisory words of Dr. H. Wheeler concerning
"Literary Methodism," on the first page of this paper.
In a very entertaining way Dr. Stackpole describes the
church of Santa Croce in Florence—the "Westminster
Abbey of Italy." Our Chicago correspondent sends a
timely account of the late graduating exercises of Gar-
rett Biblical Institute. A Dorchester layman—Alfred
A. Post—discusses, on page 2, the "Lesson to be Learned
from the Miracles of Christ." On the same page our
regular Baltimore Conference letter appears, and a
short communication from Bishop Taylor dated Cape
Palmar, March 23. On the family page Mrs. M. H.
Smith (wife of Dr. E. M. Smith, president of Kent's
Bible Seminary) gives a finely written sketch of the life
of the saintly Phoebe Palmer, and Mrs. J. B. Hill has a
tender poem entitled "Spring Flowers." "Betty's
Verse" (from the Christian Union) will perhaps help
some one to forgive his "iniquity." Fresh leaves
from the Editor's Note Book contain interesting
glances of Chicago Methodism. News from the churches
the several columns in different parts of the paper, and
the usual departments are well filled with readable
and instructive matter.

THE OUTLOOK.

A good deal of interest is felt in the fate of
Lieut. Pike, of the British Army, who, with
some Norwegian sailors, consented to spend
last winter on the frigid, uninhabited shores
of Spitzbergen. It is time they were heard
from, and their experiences reported.

The judges forming the special commission for
the investigation of "Parnellism and Crime,"
will not make their official report until next
February. The popular verdict does not
await "the law's delay." It is already given.
The people have exonerated Mr. Parnell.

If the law recently enacted in Missouri which
prohibits "futures" in dealing with grain,
and confines the buying and selling to bona
fide ownership, can be enforced, much de-
moralization in trade will cease. But how
can St. Louis behave herself if the Chicago
wheat pit is unrestrained? Illinois needs to
join hands with Missouri in this radical re-
form.

Now that the British court of appeals has decid-
ed adversely to the eligibility of women as
members of the county councils, Lady Sand-
hurst and Miss Cobden are ruled out of their
seats, and Miss Cons, who has acted as a mem-
ber of the London board of aldermen, will be
required to vacate her position. The question
of eligibility will probably be referred to Par-
liament.

The elaborately-artistic invitation conveyed to
President Diaz by a committee of representa-
tive citizens of Texas, requesting his presence
at the opening ceremonies of the Texas Spring
Palace, May 29, has been accepted, on condi-
tion that the Mexican Congress pass a resolu-
tion permitting him to cross the line and visit
Fort Worth during the exhibition. Presi-
dent Harrison will also be invited by the
same committee, and the invitation will doubt-
less be as ornate and costly as that which
tempted President Diaz.

The Cherokees want \$4 an acre for their "strip,"
or \$24,000,000 in all—that is, if they con-
sent to sell at all. As their title to the "out-
let" is in doubt, their demand is, to say the
least, exorbitant. The commissioners will not
probably offer more than \$1.75; and the
sooner the Cherokees close with this offer, the
better for them. For the 11,000,000 acres of
the Sioux Reservation will soon be thrown
open—a tract nearly twice as large as theirs,
and six times as large as Oklahoma—and all
that the government will allow for the pick of
these lands is \$1.25 per acre, and this price
will be maintained for settlers for three years.
The Cherokees ought to be wise enough to see
their opportunity and improve it. The Reser-
vation system has had its day.

The orders issued by the Treasury department to
the revenue cutters "Bear" and "Rush" to
cruise in the waters of the Behring Sea, and
arrest and seize all vessels taking seals during
breeding time, indicate that our government is
ready to accept the responsibility of patrolling
that Sea, and of punishing poachers of what-
ever nationality. Our Canadian neighbors
are very sensitive over our "iniquitous" claim
to jurisdiction in those waters. But it is quite
clear that some government must intervene to
prevent the extermination of this valuable
fishery. For want of this intervention the fur
seal have been driven to change their haunts
from the southern to the northern hemisphere.
"And," says the New York Times, "until
some other government is disposed to join
ours in this work, it is quite certain that our
own, which invested millions in the purchase
of Alaska, largely with reference to its seal
fisheries, will continue to carry out its present
policy."

Senator Scheffer's law in Minnesota for prohib-
iting drunkenness by punishing drunkards,
went into effect last week. By this enact-
ment drunkenness is pronounced, not a dis-
ease, but a crime, and the person guilty of it
will be liable for the first offence to a fine
not less than \$10 nor more than \$40, or by im-
prisonment lasting not less than ten days, and
not exceeding forty; for the second offence
the imprisonment will range between thirty
and sixty days, and the convicted party will
be fined for a sum not less than \$20 nor more

than \$50; for all subsequent offences the pun-
ishment will be confinement for not less than
sixty days nor more than ninety. With a
good Law and Order League to attend to the
enforcement, this expedient ought to diminish
drunkenness.

King Humbert is going to visit Emperor William
at Berlin, and will take with him Signor Crispi-
an and the Prince of Naples. The Radicals
threaten to make a disturbance in Crispi's ab-
sence. Seven new cardinals and several bishops
will be "created" by the Pope at a con-
sistory to be held June 9. Intriguing is active
in the matter of a successor to Leo, whose
advanced age and increasing infirmities render
his life precarious. The conclave for electing
the new pontiff will meet, it is said, outside of
Italy—probably in Malta or in Spain. After
the next consistory the cardinals, should no
deaths occur in their ranks, will number sixty-
eight.

The attempt of the representatives of the Amer-
ican copper interests to effect a compromise
with the French syndicate fell through, owing
to the obstinacy of the Rio Tinto Compa-
ny, whose managers insisted upon terms
which our mine owners declined to accept.
What the bankers who hold as security the
175,000 tons of copper accumulated before the
great collapse last March will do with their
supply, remains to be seen. The American
producers held a meeting last week, and agreed
to fix the price of lake copper at 12 cents per
pound—a reduction of four and a half cents
from the syndicate's price, and twice the cost
of production in this country. Transactions,
however, have been made at a less price than that.
American production, which was sus-
pended for two months, will shortly be re-
sumed, and then the price will probably regulate
itself.

The so-called "Sioux Falls constitution" was
ratified last week by the people of South Da-
kota as the fundamental law of their new State.
Two documents bearing this name have
already been submitted—the first in
September, 1883, the second in the summer of
1885. It is this latter charter, we believe,
which has been adopted. It contains, among
other things, a provision which permits the
people to vote for or against constitutional
prohibition in October next, and sides have
already been taken, and the struggle has be-
gun. The selection of the capital is also ex-
citing a good deal of interest. The choice will
probably lie between Sioux Falls, Huron, and
Pierre. Pierre is situated on the only navigable
river of the territory, and is nearest the
geographical centre of the coming State;
Huron claims to be in the very heart of the
bulk of the population; and Sioux Falls has
the railroads. It will be a difficult question
to decide which city will win the honor.

The agreement arrived at in Samoan matters by
the Berlin Conference has not, at present
writing, been officially disclosed. The ses-
sion, however, has nearly reached its end, and
the adjustment, whatever it be, will be satis-
factory, it is understood, to all parties. Absolu-
te autonomy will not, it is believed, be guaran-
teed to the Samoans. They will, however,
be allowed to elect their own king, and the
ministry will contain representatives from
each of the treaty powers. There will also be
a constitutional council composed of chiefs
chosen by the natives. Whether the premier
idea is accepted—the office to be held in ro-
tation for four years, and to be filled in the
first instance by a German—is not yet known.
If Germany be willing to abandon her arbi-
trary policy, and American, as well as native,
rights shall hereafter be respected, this coun-
try, at least, will have no cause for future
complaint.

The formidable labor strike in Westphalia has
been partially compromised at least, if not
practically ended, by the good sense and firm-
ness of Emperor William. From 70,000 to
90,000 miners entered into this combination for
a reduction of working hours and an increase
of wages. They seem to have behaved with
a fair degree of moderation in their voluntary
idleness, although some collisions occurred,
and the Emperor was pleased to commend
them for holding themselves aloof from So-
cialistic influences. As an arbitrator the young
ruler listened to both sides, but his attitude
toward both illustrated well the hereditary
paternalism of the government. He told the
workmen that he would labor to redress their
grievances, but that they must keep the
peace, or else he himself, if necessary, would
lead his battalions against them. To the
mine-owners he was equally firm and "fatherly."
He advised them to keep in close
"touch" with the workmen; to give the lat-
ter a chance "to formulate their wishes;" to
remember that employers "have a duty to
perform to the State." The strikers have
gained, in most cases, what they asked for,
and have resumed work. This first victory of
the Kaiser is surely a noble one.

POST OF DUTY.

To dim human vision, the post of duty often
seems the point of danger, lying exactly in
the range of the enemy's guns. Though the
voice of God be clear in the requirement, our
frailty shrinks from the exposure of our dear-
est interests. In the inner chamber of con-
sciousness we think the demand hard and un-
reasonable, and murmur against the providence
of God which has made such an arbi-
trary and unnecessary arrangement. Danger
looms in the distance, and difficulties, in the
haze of temptation, are magnified into im-
passable mountains. Giants and walled cities
confront and intimidate our unfaith; and, in
our confusion, demoralization and despair, we
declare it impossible to hold the position or to
advance on the foe. This reasoning of unbe-

liet, though specious, is totally unsound. So
far from being the place of greatest exposure,
the post of duty is the one place of entire
security. The dangers are all imaginary. No
enemy can penetrate the works or trench
upon the path chosen of God. Lions may be
on either side the way, but chains preclude
their interference with the pilgrim, mounting
to the city of the great King. No weapon
formed against the man on duty shall prosper.
In the teeth of danger Daniel was more secure
than Jonah who fled from duty. Though
discredited as a crank in his generation, Noah
was the one man who comprehended, as the
safest course, the lesson of obedience. Among
the spies, Caleb and Joshua alone were clear-
eyed. The ten were befogged; they saw dan-
ger in obeying God. The two, in the vision and
courage of faith, with a sense of the invulner-
ability of the divine armor, stood for the right,
and heard the "well-done" sounded out on
the desert air.

FOLLY OF DISCONTENT.

With the preacher and the moralist, no
theme is of more frequent occurrence than
the uselessness, the unwisdom, of discontent.
The announcements of these public teachers
may be wise and well, but it is quite certain
they have never proved a remedy for the evil.
Men go on, in the face of all your preaching,
giving vent to their ill feelings and disas-
tisfactions; finding some satisfaction even in
their unreasonable outbursts of impatience.
To cry is a certain relief to the child; and men
and women have not entirely outgrown the
simple remedy found so efficacious in earlier
years. Though groans and tears may not
heal the bruise or wound from which you
suffer, they may afford relief to strained nerves
and the pent feelings by which you are op-
pressed.

LITERARY METHODISM.

BY REV. D. H. WHEELER, LL. D.

IN the following remarks, the dogmatic form
is for brevity. All good literature is popu-
lar. From Homer to Tennyson, the great
poets have sung for the people. In other
forms of literary art, such as the drama and
the novel, the popular want is supplied, or the
work fails. Books may be divided into two
classes—the popular and the special. The
latter are instrumental; the former are for
end. Special books prepare men for many
kinds of work, and among the kinds is literary
production. A treatise on geometry or a
Latin grammar is not literature; it is an in-
strumental book. A book on the Greek deity
or the laws of the mind is an instrumental
one. All books which give original knowledge
in science are instrumental; they are for the
use of learners and investigators. We do not
reach literature until we come to books for
the people.

What do we mean by the people? For this
purpose, we mean the average, common-level,
generally-educated, intelligent people. The
moment a book requires special education, it
begins to be special and instrumental. The
satisfaction given by literature is an end in it-
self. Other things may go with it, but the
satisfaction is the literary end. By this test,
what is Methodist literature? Is there any
such thing? The question transfers the point
of view to the producers of literature. What
is Greek, French, German literature? It is
literature produced by Greeks, Frenchmen
and Germans. A man's book will no more be
French literature because it is written in
French than a man will be a horse if he is
born in a stable. French mind makes French
letters. Then a Methodist literature is litera-
ture produced by Methodists. But is not that
a meaningless distinction? No, not if there is
anything distinctive in Methodism. But why
cultivate such a literature? Does it add any-
thing to the world's literary wealth? Yes, if
there is any proper quality in Methodist mind.
French literature adds to literary wealth be-
cause the peculiar quality of the French mind
is in it; mere written knowledge is not litera-
ture. Literature is qualified by the mind pro-
ducing it, and it reproduces those qualities.
These qualities may be numerous; a book may
have a national, a city, a provincial, and a
personal flavor. If the flavor be worth any-
thing, it is worth literary reproduction.

The large aim is not to grade down all
peculiar or special qualities, but to encourage
their increase. It is not an offense against
unity to produce a Methodist literature, but
rather an addition to the wealth of the world
in this kind. All turns on the fact: Is there
any Methodist mind? Does Methodism mod-
ify the inner nature of man in any special
way? Is a man bred in Methodism any wise
different in inner quality, color and tone, from
a man bred in Congregationalism? Every one
knows that there is a difference. It may be
well worth incarnating in literature. It is
probably as well worth encouraging and ut-
tering as any quality to be found in American
mind.

Is our church press instrumental or literary?
Both. The line in any case wavers. Darwin
("Natural Selection") produces an in-
strumental book and a literary book in one; it
was wise in him to appeal directly to the
people. Here the line disappears. In religious
periodicals the line need not be defined. This
is the main point; part of their purpose is to
print literature produced by Methodists. Why
Methodist papers for this? Because a general
compulsion to print in non-Methodist papers
(or not print at all) would tend to suppress
and destroy the Methodist quality. It would
not get expressed; and the writers would
cease to be Methodists. Our periodical press
secures to the world the literary results of
Methodism—the modifying effects of it upon
literary mentality. This is of more impor-
tance than the other side—the printing of
literature for Methodists. For, it may be said
by the way, an exclusive diet of any literature
is not good for anybody. And yet Methodists
ought to help each other to develop literary
Methodism.

What subjects are fit for Methodist period-
icals? All which have popular interest. We
need not maintain a press to print arithmetics
or essays on the dative in old French. No
have no call to produce a learned periodical,
but a right to popularize knowledge in any
field. Possibly a special Methodist theological
periodical—for the use of professors and
students—may be in order. The writer has
thought so. This is not a literary want, but a
technical and mechanical one. We have a vast
reading public who have a right to be fur-
nished by the literary men of the church with
popularized knowledge on all the subjects in
which these readers are interested. In short,
they have a right to a Methodist literature.
It is not a question of words, terms, doctrines,
but of the Methodist spirit, or the literary
mind as qualified by Methodism. A modest
criticism: Have we not delayed the growth of
our literature by a timorous and conservative
practice? We had a monthly in New York
and one in Cincinnati; did not both die be-
cause we were afraid to print literature? The
Methodist theology has no special need of
types; special learning has no claims upon us
for an organ. But we do fail as yet to open
the way boldly and aggressively for a Meth-
odist literature. We are advancing, however,
and the dead monthlies may yet come to life
again, or something better may come by
growth of our existing periodicals.

THE WESTMINSTER ABBEY OF ITALY.

BY REV. E. S. STACKPOLE, D. D.

SUCH is the name that has been given to
the Church of Santa Croce in Florence.
It sustains but a feeble comparison with the
great mausoleum of England's honored dead.
In age—and we reverence antiquity—West-
minster exceeds it by several centuries, if we
date its origin from the first church built
upon its site. Santa Croce was begun in 1293,
and the facade was completed in 1863 through
the generosity of an Englishman. In archi-
tecture, external or internal, it has nothing to
boast of. It has the same general form as
Westminster—the Latin cross—but the pro-
portions are not nearly as good. The transepts
are too short and narrow. The roof of open
timbers is barn-like. The main walls are un-
frescoed and covered with the whitewash so
common in Italy. The pillars that support
the roof are very plain and daubed over with
lying stucco. The exterior walls are of rough
stone and mortar. Only the front has been
faced with marble. This is chiefly white, with
bands of greenish and reddish hue.

But neither Westminster nor Santa Croce is
famous for age or architecture merely. Places
are made famous by association with great
men and great events. The names, significant
of great deeds and noble lives, that we find
sculptured in these two cathedrals, have given
to them their glory. The place not so much
honors the dead as the dead honor the place.
In this respect, also, Westminster, especially
to English-speaking people, will always have
the pre-eminence. Yet Santa Croce contains
the monuments of a few men whom England,
America, and all the world delight to honor.
Here is the tomb of Michael Angelo Buona-
rotti, surrounded by his bust and surrounded
by mourning figures of architecture, sculpture
and painting. Many of his best works are
to be seen in the galleries of Florence, but St.
Peter's and the frescoes of the Sistine Chapel
at Rome are his grandest monuments.

Close by his tomb is a monument to Dante,
whose body is buried at Ravenna. It has the
inscription: "Onorate l'ultimo poeta." Dante
is sitting above in pensive mood. A better
statue of him was erected in front of the
church in 1865, on the six hundredth anni-
versary of his birth. The height of the statue is
nineteen feet, and it stands upon a lofty ped-
estal. I dare not say anything about him as a
poet yet, being able to judge of him only by
Longfellow's translation of the Divine Comedy.
That is interesting for its continual
glances of Florentine history, for its reflec-
tion of the barbarous theology of Dante's
times, for its passing descriptions of Italian
places and customs, and it also has streaks of
poetry. But I cannot honestly affect to be
enchanted by the Inferno; though, as is natu-
ral, Purgatorio is somewhat better, and
Paradiso, which I have not yet reached, I
trust will be better still. After reading Dante
in Italian, perhaps I may be more enthusiast-
ic, but Milton is far better in English.

Next is the tomb of Alfieri, the poet of
modern Italian tragedy, erected by his memory
by the Countess of Albany. He had a special
fondness for the wives of other men, and af-
ter several unfortunate experiences, he settled in
Florence with this woman whose separation
from her husband he had caused. To her in-
fluence he attributed whatever was meritor-
ious in his later life. Her monument is found
in another part of the church.

Every one has some faint idea of what
Machiavellism means from the current use of
the word. The idea is clearer, if Carlyle's es-
say on the subject has been read. The man is
famous chiefly for his infamous political prin-
ciples. Here is his tomb—Nicolo Machiavelli:
"To such a name no eulogy is equal." Such is
the inscription. "It is fitting," said Bishop
Mallahan, who was with me, "that a false-
hood should be inscribed on his monument." I
suggested that it might be freely and properly
translated: "Of this fellow we don't know
what to say."

On the other side of the church is the tomb
of Galileo. At Pisa I recently visited the
house where he was born, looked into his old
lecture-room at the University, climbed the
leaning tower, and fancied I saw him casting
down pebbles to ascertain the laws of falling
bodies, and watched the great bronze ball
slightly swinging in the cathedral, which first
suggested to him the motion of the pendulum.
Often I have seen the tower named for him,
on the hill across the Arno, where with his
wonderful telescope he used in his old age to
study the moon. He could hardly bring it

down to within sixty miles of us, as they pro-
pose to do now with the big Clark telescopes.
Here he was visited by Milton. I remember
also to have seen in going up the Pincian Hill
at Rome a granite shaft with this inscription
in plain Italian: "The neighboring palace,
formerly that of the Medici, was the prison of
Galileo, guilty of having seen the earth re-
volve around the sun." This, right in the face
of papal Rome, affords one of the most con-
vincing evidences of the truth of Galileo's
whispered statement made just after he had
signed his forced recantation, "Eppur si
muove." The world is moving on still, and
papal power will not hinder its progress so
much in future.

Santa Croce contains, also, the remains of
several statesmen, artists, and scholars that
have an honored name in Italy, but are little
known in America. A side chapel contains
the tombs of Joseph Bonaparte, his wife and
daughter.

In the sacristy and chapel of the Medici
there are some famous paintings, frescoes,
altar-pieces and works in terra-cotta by
Giotto, Gaddi, the Robbias, and others of the
thirteenth and fourteenth centuries. The
frescoes were brought to light only four years
ago by the removal of a coat of whitewash.
One portrait arrested my attention by its
saintly face, and also from the fact that it
was the work of Perugino, the master of
Raphael. It was Saint Anthony of Padua.
Later the same night my interest in this pic-
tured saint was greatly increased by following
President Warren in his charming pilgrimage
"In the Footsteps of Arminius," till in fancy
I stood with him at the grave of Saint An-
thony. How dwarfed one's scholarly attain-
ments seem as he reads that little book, and
sees the learning on every page revealed but
not exposed. Many will thank him for it as
an incentive to study, as well as for the
glimpse it gives of the life of one whom
Methodists especially revere.

CHICAGO CORRESPONDENCE.

PERHAPS the most important circumstance
in Chicago Methodism during the past
month has been the exercises incident to the
closing of the year at the Garrett Biblical In-
stitute at Evanston. Rock River Conference
is especially interested in Garrett, for in her
sacred halls many of her noblest men were
nurtured and acquired strength and power.
Garrett has made about thirty years of history,
but in that brief period she has done a
marvelous work for the church. In these lat-
ter days success seems to have snailled upon
her every effort. It is a training school of
which the church is justly proud. A strong
faculty, vigorous and exact scholarship,
throngs of students, congenial associations,
true friends, a healthy endowment—the fu-
ture seems to be assured.

The graduating class this year was com-
posed of twenty-one men—not the largest
class, but a strong one. The fact of dimi-
nished numbers in the senior class brings to
light a fact which discloses the general policy
of the administration. The standards are be-
coming constantly raised, and the faculty are ur-
ging upon their students who have not
passed through college the advantages of a
collegiate course; and hence many students
who go to Evanston to take the theological
course, turn aside to spend several years in
the halls of Northwestern University. Last
year Garrett enrolled 171 students, which,
with unsurpassed equipments in the several
departments, places her in the forefront of
Methodist theological schools.

The round of anniversary exercises began
Sunday morning with a memorable students'
love-feast in the Methodist church conducted
by Dr. Bradley. The baccalaureate sermon
was preached by the venerable Dr. Miner
Raymond, who thus emphasized the fact that
twenty-five years had passed since his installa-
tion as professor of systematic theology in
Garrett. The Doctor preached from the text:
"Thy will be done on earth as it is in
heaven" (Matt. 6:10). The sermon was a
masterpiece—the fruit of over half a cen-
tury's observation and thinking. It was power-
ful for its ripe scholarship, its clearness of
statement, its positive orthodoxy, its compre-
hensive scope, its lofty thought, its giant
grasp of the issues in the realm of modern
theological discussion. It was a thrilling
sight—this grand old man who had long
since rounded out his threescore years and
ten, preaching the divine truth with intense
vigor and earnestness and unction. What a
power he must have been in the strength of
his young manhood, or in his prime!

Sunday evening, Bishop Foster, who had
endeared himself to the people of Evanston
during his residence there as president of
Northwestern University, preached the annu-
al sermon from the text: "What is man, that
Thou art mindful of him?" No wonder Bos-
ton is proud of her Bishop! Were there giants
in those days? Then the race of giants is by
no means extinct. The Bishop's sermon was
one of those rarely heard, but remembered for
a life-time.

Monday evening the missionary society ob-
served its anniversary, and several of the
underclassmen made missionary speeches. Oral
examinations before the board of Conference
visitors were a constant attraction.
Tuesday brought a vast number of Garrett's
loyal sons back to the sacred walks. Rev.
N. H. Axtell, D. D., '63, presiding elder of
Joliet District, delivered the alumni address
on "The Higher Compensations of the Minis-
try." In the evening the alumni banquet
was discussed in the library of Memorial Hall.
The senior class took this occasion to present
Dr. Raymond with a beautiful gold-headed
cane. The reading of letters and greetings
from the sons of Garrett in foreign fields gave
no meagre interest to the occasion. Of course
speech-making was in order, for who ever
heard of a lot of Methodist preachers coming
together under such circumstances without at
least trading anecdotes?
Wednesday was memorial day, services be-

ing held in the afternoon in memory of the
late Hon. Grant Goodrich, LL. D., who had
been, through the entire history of the Insti-
tute, president of its board of trustees. In
the annual catalogue of Garrett a memorial
page is set apart in honor of this truly loyal
man, and this tribute is paid to him: "Under
a deep sense of bereavement we here record
our appreciation of his faithful and efficient
services by which he evinced an intelligent,
unselfish, philanthropic and religious interest
in the education of candidates for the Chris-
tian ministry. Chiefly through his influence
as the personal friend and legal adviser of Mrs.
Eliza Garrett, she was led to make her munifi-
cent bequest for the founding of this school of
theology. He was an able lawyer, an impar-
tial judge, an honored citizen, a true man, a
devoted Christian. The memory of the just is
blessed." Addresses were made by Mr. Or-
rington Lunt, secretary and treasurer of the
board of trustees, Rev. Thomas R. Strobbridge,
'68, Bishop Randolph S. Foster, Bishop W. X.
Ninde, and President Henry B. Ridgway. In
the evening President and Mrs. Ridgway and
Mr. and Mrs. Wm. Deering received the senior
class, the faculty, the board of visitors and in-
vited guests at the residence of Mr. Deering.

At the meeting of the trustees, Thursday,
Hon. O. H. Horton, of Chicago, was chosen
trustee in place of the late Judge Goodrich,
and Mr. Wm. Deering was chosen president
of the board. A Grant Goodrich lectureship
in apologetics was founded. The report of Mr.
Orrington Lunt, secretary and treasurer, showed
that the institution was in excellent
condition financially, and that of President
Ridgway, together with that of the board of
Conference visitors, and the tangible evidence
presented by the exercises of the week, proved
that its condition otherwise was no less favor-
able.

The graduating exercises were held in the
beautiful Memorial Chapel, Thursday after-
noon. Prayer was offered by Bishop Merrill.
There were ringing speeches on live topics by
ten of the graduates. After the speech-mak-
ing, President Ridgway conferred the degrees
and diplomas. In addition to the members of
the senior class, the degree of B. D. was con-
ferred upon Rev. W. H. Haight, '63; Rev. W.
H. Barton, '78; and Rev. W. E. Howe, '79.
The degree of D. D. was conferred upon Rev.
Alanson L. Cooper, '59, of Vermont; Rev.
Virgil C. Hart, '65, of China; and Rev. Joseph
H. Sparring, '71, principal of Wesleyan Col-
lege, Winnipeg, Manitoba. Among the gradu-
ates was Rev. Edward S. Ninde, the eldest
son of Bishop Ninde. The lines seem to have
fallen in pleasant places for Garrett, and her
future was never more inviting.

PRESS POINTS.

—Christianity forbids no conceivable good mo-
tive, and permits no conceivable bad motive. — Sun-
day School Times.
—Each man may be called at once a humanized
brute and a brutish angel. His character is at once
celestial and terrestrial. — Advance.
—Was there ever, could there well be, a more in-
sidious train of devices for the moral ruin of youth
than this ball-play? Custom has developed? —
Northern.
—There is no room for doubt that some of the
special holiness papers have spread more vinegar over
all these lands than oil of tender brotherhood. —
Northwestern.
—Liberalism of every variety and form always
begins its career with the rejection of the idea that
death seals the destiny of an immortal spirit. — New
York Observer.

—No life is really and greatly happy which has
not made some great surrender, drained some deep
cup of experience to the bottom, poured itself out
without stint in some great service, put its energy into
some great work. — Christian Union.
—Laborers have no credit with men; they get the
kicks and the half-pence instead of the gold and the
applause, but that which their labor achieves is civiliza-
tion, and it is from civilization that the poet and painter
are born. — America.
—The rapid growth of a plutocracy in this
country, as marked by the carrying of elections and the
purchase of office by a corrupt use of money, together
with the increase of luxury and the multiplication of
monopolies, constitutes a real danger to our republic-
an institutions. — N. Y. World.

—The number of vile journals has decreased
rather than increased within recent years, and their
aggregate circulation is much less than it used to be.
—New York Sun.
—To discourse concerning Christ is not enough.
What is needed most of all is the personal testimony
of those who know Him as their living Lord. — Meth-
odist Recorder.
—Pathology has, in our day, no more important
field of inquiry than that which belongs to the
border land between sanity and insanity. — Boston
Advertiser.

—It cannot be denied that the great moral life-
giver of the age is the Son of Mary. In the flesh He
treads the rough ways of this world no longer; but
His theories live, and His character, and His present-
ed, spotless, self-denying, redeeming life. — Western.
—The man who thinks only of his own corona-
tion, who expects to be happy solely because he him-
self is a king and a priest unto God, has a sadly im-
perfect idea of what God has prepared for those who
love Him. — Interior.

—From Abel down through all the ages had God
been teaching in various forms that nothing less than
the interposition of divinity itself could rescue hu-
manity from the sinful condition into which it had
fallen. — Central.

—The late Frederick Denison Maurice once de-
signed prayer as a "renunciation of independence!"
It is a good definition, for it condenses a great truth
into popular phraseology. — New York Evangelist.

—The present "machinery" of Methodism is ad-
equately for all the proper work of the Church of
Christ. Yes, all of it! What we want is not any
fifth wheels, but more sanctified common-sense and
driving power. — Nashville Christian Advocate.
—It is better to deposit your treasures in the
Lord's storehouse than to leave the hard earnings of a
life-time to be scattered to the four winds by the next
generation, as is sometimes the sad case. — Wesleyan
Methodist.

Miscellaneous.

WHAT IS THE LESSON TO BE LEARNED FROM THE HEALING MIRACLES OF CHRIST?

BY ALFRED A. POST

THERE are narrated in the Gospels twenty-three instances of Christ's miraculous healing of specified diseases and raising of the dead. Also some instances (Matt. 8: 16, 17; Matt. 14: 14, etc.) of His miraculously healing large numbers of sick persons.

Eight of these cures are noted as made at others' requests, neither desire for the cure nor faith as accessory to it being averred of the cured. These are: Centurion's servant (Matt. 8: 5-11); Jairus' daughter (Matt. 9: 18-26); dumb man (Matt. 9: 32, 33); Syrophenician woman (Matt. 15: 21-28); lunatic (Matt. 17: 14-19); blind man (Matt. 8: 22-26); nobleman's son (John 4: 46-54); Lazarus raised (John 11).

Seven of the remaining fifteen were accomplished without the request either of the cured or others in their behalf. These are: Simon's wife's mother (Matt. 8: 14, 15); withered hand (Matt. 12: 9-14); widow's son restored (Luke 7: 11-16); spirit of infirmity (Luke 13: 11-14); dropsy (Luke 14: 2-4); Malchus' ear (Luke 22: 50, 51); impotent man (John 5: 8-10).

Of the remaining eight there are three in which the record does not attribute the healing to the faith of the subjects or their friends. These are: Demoniac (Mark 1: 23-28); ten lepers (Luke 17: 11-20); only one showed faith; man born blind (John 9: 1-40); faith restored.

In the five cases remaining, faith in Christ's power to heal is stated of the cured. These are: Leper (Matt. 8: 2, 3); palsy (Matt. 9: 2-9); issue of blood (Matt. 9: 20-22); blind man (Matt. 9: 27-30); two blind men (Matt. 20: 29-34).

In one of these instances, and in one only, is there any association of thought of the healing of the soul with that of the body. That case was the palsy cure.

The question arises, were these miraculous cures for the purpose of awakening in the soul a sense of sin, or were they to show (in connection with the attest which all His miracles gave to Christ's divine power) the benevolence of Christ's power, and to be an example to Christians to minister to the distress of humanity?

From a study of the accounts of these miracles, it is clear that in twenty of the twenty-three there was no connection established by Christ between the diseases and sin; that in one case (John 9: 3) Christ denied the connection affirmatively; in another, merely recognized the cured person's own conception of such relation (John 5: 14); and that in only one case did the subject or the witnesses of the cure suggest the connection.

In twelve only of the twenty-three cases is there any record that faith in Christ's power to heal was offered or required.

In no case is there a record that faith in Christ as forgiver of sins was expressed by the cured, by their friends, or by the witnesses. In most cases the emotion of the occasion is attributed to the witnesses, in such expressions as, "They glorified God," equal to a recognition of a divine and beneficent act. In one case (Luke 7: 16) the record is: "They glorified God, saying that a great prophet is risen up among us, and that God has visited His people."

If the intent of these miracles had been to signalize sin and produce conviction and conversion, these results would have followed, and we should expect some specific manifestations on the part of the converts. What is the record? In the case of the woman loosed from her infirmity it is said: "She was made straight and glorified God" (Luke 13: 13). In the case of the ten lepers it is said: "And one of them when he saw that he was healed (not converted), turned back and with a loud voice glorified God, and fell down on his face, giving Him thanks" (Luke 17: 15-16). In the case of the two blind men we read: "When they were departed they spread abroad His fame in all that country" (Matt. 8: 31). In the case of the man born blind (a case recited with careful particularity), we find an emphasized recognition of Christ's divinity: "If this man were not of God, he could do nothing" (John 9: 33); and then when Christ hunted him up and interrogated him and found him still ignorant of His actual status, He proclaimed Himself fully to him. These four cases are the only instances given of expression of emotion on the part of the thirty-four miraculously healed. Not one of them indicates that soul-cleansing had been effected.

In the case of the palsy cure it is evident that the sick man's bearers were partakers of the wide-spread belief that Christ could miraculously heal. No mention is made of the invalid's own convictions. Indeed, commentators on Christ's own utterance, "saw their faith," say: "It seems probable that the main, if not exclusive, reference is to the bearers" (Cambridge Notes in S. S. Journal for January, 1889, page 35). True, Christ said to the palsied man, "Thy sins have been forgiven thee," but there is no record of the paralytic's manifestation there or thereafter of any conversion of soul. He simply showed himself cured of bodily infirmity. The expression, "Thy sins have been forgiven thee," may have been intended to convey to the paralytic's mind the idea that whatever sins (and the Jewish thought connected sin and disease as cause and effect) had resulted in his palsy were forgiven and the disease removed; for forthwith Christ told the cowering scribes that the forgiveness and cure were equivalents.

It is to be remembered that converts to Christ as the spiritual Saviour were not made during His earthly career. Conversion in the cases of His healing miracles would not tally with the effect elsewhere produced by His appearance and doings. Even His disciples and apostles had no realizing sense of Jesus as the Redeemer until after His resurrection and ascension. Matthew was His "follower," but probably only at first a wondering adherent of One who had achieved fame as a miracle-worker. Judas was one of the twelve, but surely no convert. Thomas realized but faintly, until after Christ's resurrection, what manner of man Christ was, and, though he called Him "My Lord," it was not until a later date.

In the case of the impotent man Christ told him at a date subsequent to that of the cure, "Sin no more lest a worse thing come unto thee;" but this was only an admonition, pointed because of the Jewish belief of the relation between sin and sickness.

revelation that he could say, "My Lord and my God." Even after the illuminating transfiguration, Peter, James and John questioned one with another "what the rising from the dead should mean;" and though Christ then proclaimed Himself Elias, the still feeble conception they had of Him, led them to ask how He could heal the lunatic whom they had vainly tried to cure (Mark 9: 28).

Christ, by His miracles, established in men's minds conviction of His divinity, evidence of His sympathy with human wretchedness, and thus commanded the respect and love which secured attention to His example and His teachings. To His followers, His healing miracles are beacons to go about doing good. Wherever hearts are aching, disease is wasting, and pain and deprivation are saddening life, the example of the Master is to be followed and human suffering is to be relieved. It is a blessed thought, and to be timely taught, that He who showed His divinity by miraculous healing, also proclaimed His power and willingness to cure the sin-diseased soul, yet never withheld His compassionate tenderness until sin was first repented of, but gladly showed Himself the Friend of sufferers, and healed their bodily ailments unquestioningly and unconditionally. His example is for our imitation.

BALTIMORE CONFERENCE LETTER.

THE "Inauguration Centennial" was celebrated here, and throughout the cities and towns of the State, with due ceremony. Patriotic airs were sung, prayers offered, and sermons delivered calculated to keep in memory the heroic deeds of our fathers, and inspire the young with feelings of loyalty and patriotic devotion to "God and Home and Native Land." At Madison Square Church quite an elaborate programme was arranged. The sermon was delivered by the pastor, Rev. A. M. Courtenay, and was worthy of being printed in pamphlet form, and scattered broadcast throughout the land. The text was 1 Chron. 29: 18: "O Lord God of Abraham, Isaac and Jacob, our fathers, keep this forever in the imagination of the thoughts of the heart of Thy people." The congregation was quite large, among whom were many teachers and pupils of the public schools. Bro. Courtenay is in the beginning of his administration in this church, having been appointed at the last Conference, and has before him a promising future. He is one of our clearest thinkers, and his entire work is of that clean-cut type that needs no doctoring. His people are enthusiastic in their expressions of gratification.

Your correspondent had the rare opportunity of spending two hours among the office-seekers of Washington. The scene was in the room of Second Assistant Postmaster General Clarkson. It was an experience that will not soon be forgotten. Such a hungry horde we never looked upon—men and women, old and young, prominent and obscure, but all intent upon the one absorbing purpose of getting office, either for themselves or others. General Clarkson is a man of medium stature, courteous bearing and kindly face, whose facility in dealing with these applicants was amazing. The first to approach him was a strange-looking old character, wearing the attire of a backwoods preacher. He approached the official with a lack of ceremony bordering upon rudeness, and threw out a hand to him that was suggestive of half of an overgrown grapple. "I don't want any post-office," he said, "I just came to renew our acquaintance." "I glad to see you" was the indifferent reply, accompanied with a quick turn to the next man. The courteous but decided rebuff was acknowledged, and with a scowl intended to demolish the official the old Westerner disappeared in the crowd. Next came a fossilized looking personage from North Carolina, who was addressed as "Governor." He wanted the earth. He had boasted in the room of Chief Clerk Fowler that he had already secured about forty heads. He was loaded with bundles of papers that were presented verbatim. "Is that all?" said the General. "That's all at present," he replied, and gave place to the next. We looked upon this scene and wondered if this was the end and aim of American government.

In this connection let me say that no more gratifying appointment has been made by the present administration than that of Dr. Daniel Dorchester to be Superintendent of Indian Schools. The Doctor's name is a household word in this region among hundreds of Methodist who have never looked upon his face. The important position to which he has been appointed—we understand entirely unsolicited by himself—is one that will give him ample scope for his varied abilities, and afford opportunities for doing splendid work for God and Protestant Christianity. At the same time he can be confidently looked to to do exact justice to all.

The 16th Annual Convention of the Maryland State Temperance Alliance, just closed in this city, was one of the most interesting sessions of its history. Hon. William Daniel was its first president, and served in that capacity for twelve years. The first secretary was Rev. Pennell Combe, of the Philadelphia Conference. Its present officers are Hon. Edwin Higgins, president, and Rev. W. G. Herbert, of the Baltimore Conference, secretary. During the sixteen years of its existence prohibition has been secured in nearly thirteen of the twenty-three counties of the State. The benefits derived therefrom have been universally admitted. The Alliance is non-sectarian and non-partisan. The aim of this year's work will be to secure such a volume of signatures for presentation to the Legislature of 1890 as will compel them to submit a constitutional amendment to the people. The question of high license will be likely to play a prominent part in this Legislature. But the temperance people of the State are not to be deluded thereby. "No License" is their watchword. They will be satisfied with nothing short of the total destruction of the whole infamous business. They may meet with temporary defeat, as did our friends in Massachusetts; but nothing will daunt them. The saloon must go. No backsets will discourage them. Out of the ashes of defeat will blaze again the fires of a quenchless zeal that will never weary until it has burned up the nefarious curse root and branch. Our Presbyterian friends, at the recent session of the Baltimore Presbytery, adopted resolutions "looking to the ultimate extinction of the traffic in our city."

If all the churches and temperance organizations will work together, and present an unbroken front against the enemy, the knell of the open saloon will be sounded in the near future. May God help us while we help ourselves with voice and vote! N. B.

Loose not Thy hold, O hand of God! Or utterly we faint and fall. The way is rough, the way is blind, And buffeted with stormy wind; Thick darkness veils above, below, From whence we come, to what we go; Feebly we grope o'er rock and sand, But still go on, confiding all, Lord, to Thy hand!

In that strong hold salvation is; Its touch is comfort in distress, Cure for all sickness, balm for ill, And energy for heart and will. Securely held, unfaltering, The soul can walk at ease and sing, And fearless tread each unknown strand, Leaving each large thing, and each less, Lord, in Thy hand!

PROF. DRUMMOND'S TRIBUTE TO DR. MARCUS DODS.

[The twenty fifth anniversary of Dr. Dods' ministry in Glasgow, Scotland, was made memorable recently by a semi-jubilee. The distinguished divine received a gift of a thousand pounds, and is to take a vacation of six months. Prof. Henry Drummond, author of "Natural Law in the Spiritual World," made an address so interesting, fertile and suggestive of thought, that we quote entire.—Editor Zion's Herald.]

Professor Drummond said: I tried to write a speech for this occasion, but it would not write; you cannot write what your heart says. I began to try to describe Dr. Dods, and I found I was first describing a thing like the "Great Eastern," and then it went on to something like the Eiffel Tower, and then it grew to something like the Matterhorn. At that point I gave it up. Although I do not represent anybody in particular in this programme—I do not represent the college, because I am the youngest member in it; I do not represent the presbytery, because I am never there; I do not represent the congregation, because I am not a member of it, nor of any congregation; but I am a "lapsed man," and I cannot represent any body of men who are more indebted to Dr. Dods than the lapsed masses.

But I am not going to speak for the lapsed masses, but a small word for myself. I heard Dr. Dods, last time I saw him on this platform, speak about the discovery of the Thy. Dr. Dods, if it is worth knowing, discovered me. When I came to Glasgow I was a waif and a stray, living alone in lodgings, knowing not a white man in the place. I once went to the office of Dr. Dods, and I did not know him. I did not know Dr. Dods. One day he asked me to dinner, the first time I had been asked to dinner in Glasgow, and I need not say I went. He asked me to go for a walk in the morning. I never was so proud in my life. When next Saturday came I bought a new hat. I felt I was set up for life when I had been seen on the Great Western Road with Dr. Dods. From that time forward the acquaintance ripened and deepened, and now I am a friend of Dr. Dods. I do not know Dr. Dods as a friend and elder brother, but as the greatest influence that has ever come across my life, and that I have done anything to help anybody, it has been very largely owing to what he has done in many directions, and mainly by his own grand character to help me.

I have three or four articles of faith about Dr. Dods. I believe him to be the wisest man in our church. What Dr. Dods does not know, is not worth knowing. He knows more about the inside of books than any bookseller knows about the outside; he knows more about children than their mothers do; he knows more about men than lawyers; he knows nearly as much about the body as doctors. I do not know who to place second to him in the Free Church as a scholar. I hold him in an article of faith. Dr. Dods is the simplest man in the Free Church. Dr. Dods is a "colossal infant;" he is a child, and that is what attracts me, the transparency and absolute simplicity and colossalness of the man. I do not know of any other man who has simplicity and this profound learning, and you get a rare combination. The third article of my faith is that Dr. Dods is the soundest man in the Free Church. I need not tell you that that is not the universal belief; but I say it, with all the candor of conviction, that there is no man in Scotland who has a firmer grasp of the Gospel of Christ in its height, and depth, and length, and breadth than Dr. Dods. I speak at this moment, not in my own name only, but in the name of a multitude of young men in our churches who look to him as an exponent of Christianity, and who feel that in his Christianity there is something to live and work for.

The Church in Scotland has three different churches within it—the narrow church, the broad church, and the Free Church. The third church has long waited for a name. It would make rapid progress if anybody would christen it. We look to some genius to gather up the spirit of that church, and to give a name to this middle church, which I have spoken of. We know the broad church, which has gathered the criticism and the culture of the ages, and how in incorporating it it has lost much of what is earnest. We know that the narrow has shut its eyes to those things which have been coming out of the world of Christianity, character and seriousness; but combining both these churches, all the culture and breadth and learning of the one, and all the earnestness and devotedness of the other, is this middle church of which Dr. Dods is the head. The number of people in Scotland is about 5,000,000, and it is rapidly growing in population and wealth, as shown by the fact that over \$45,000,000 was invested in building operations in 1887 and 1888, and this year at least \$50,000,000 more will be expended. It is a model manufacturing town, and the centre of the woolen industry of the State and country. The cloth from which President Harrison's inauguration suit was made came from one of these mills. Some of the finest goods in the world are produced here. It is a model, also, in this, that the employees largely own their homes, and have over \$800,000 invested in the two savings banks. Another important fact is that the majority of employers are residents, and they have \$6,000,000 invested. Add to the above that the manufactures are varied, and the model is complete. It is worthy of notice that among the varied industries is that of envelope-making. White, Corbin & Co. have the largest factory in the world; capacity 3,000,000 daily. These gentlemen have done well by our Methodist church, in which for many years they have been interested. The public buildings in Rockville are city-like, and the vote changing it into a city will simply be in keeping with its appearance.

Thompsonville.—The Easter decorations were excellent, and the missionary concert was a complete success. Henry W. King succeeds Hiram Oldroyd as Sunday-school superintendent. Hiram Oldroyd has served the school for about fourteen years, and declined the re-election. A most hearty vote of thanks was expressed for his faithful work. A centennial service Tuesday morning, April 30, at 9 o'clock, was held. The pastor, Rev. C. A. Stanhouse, delivered an address appropriate to the occasion. The grading and terracing of the grounds around the new parsonage have been completed. Very warm expressions of praise are frequent at the magnificent generosity of Chas. E. Price, the president of the board of trustees, who has paid all these bills out of his own means.

South Manchester.—Rev. D. P. Leavitt was suddenly called away to attend the funeral and take charge of the affairs of his wife's brother in New Hampshire. The death occurred Saturday, May 4. It is only a few weeks since Mrs. Leavitt lost her mother. This added affliction will be trying to bear.

Williamstown Camp-meeting.—The executive committee of this Camp-meeting Association met on the camp-ground, May 6. The time for next camp-meeting was fixed for August 12 to 20. Resolutions of condolence were passed on the death of Smith S. Taylor.

turned seaward. Her pilots, the Krooboyes, usually jump overboard and swim to canoes brought out by friends, and then the steamer is off in a few minutes.

It is fifty miles up the river, and of Sas Town I will now say, I spent over a month there. It is the largest and has had the reputation of being the wildest and worst heathen town on this coast.

A month of hard manual labor in building a house for church and school purposes, was, as usual in this climate, improving to my health and vigor of body.

No mission has been attempted in Sas Town since the days of Adam. A year and a half ago, I built a mission house there 22 x 36, with the addition of a veranda. It has been standing there on a high hill, in full view of the town, with no missionaries to occupy. We have put in two young men, Bros. Eckman and Griffith. But the house, as a silent witness, has done good in reminding them of God and of His interest in them. During my sojourn there, we organized a Methodist Episcopal Church of seventeen converted Kroomen.

In the midst of the densest darkness the day is dawning. Hallelujah!

Bro. Kephart is having a good work in Cape Palmas, principally among the Americo-Liberians, but some heathen Kroomen are coming in. I baptized six of them yesterday.

March 27th.—I leave to-morrow at 7.30 A. M. for Cavalla River stations.

WM. TAYLOR.

GENERAL METHODIST ITEMS.

—Minneapolis is to have a Diaconess Home.

—Rev. Dr. Howard Henderson has been elected president of the Cincinnati Preachers' Meeting.

—Rev. C. R. Thornburn, son of Bishop Thornburn, and Miss Adelaide Bennett, of Hutchinson, Kan., were recently married.

—Mr. Tobias Drees, father of Rev. Chas. W. Drees, superintendent of missions in South America, died at X-mia, Ohio, April 19, aged 79 years.

—Rev. H. C. Stuntz, pastor of the Methodist church in Bombay, has been appointed by Bishop Thornburn to succeed the late Mr. McCreary as editor of the Indian Witness at Calcutta.

—The Brooklyn Methodist Hospital has received from a New York lady a gift of property in Santa Barbara, Cal., valued at \$15,000.

—That venerable and honored servant of the church, Rev. Dr. Joseph M. Trimble, of the Ohio Conference, preached, April 14, in Rev. W. C. Holliday's pulpit at Columbus, Ohio. He was 82 years old the next day.

—Mr. Alfred White, of Cincinnati, is to erect a monument to mark the grave of the sainted Bishop Wiley, at Foochow, China. The stone is red Scotch granite, and is polished so that it shines like a mirror. The monument will be shipped from Scotland direct to China.

—Rev. Simon Lora, of the Mexico Conference, is dead. He was among the most able members of our Mexico work, being indefatigable, earnest and spiritual.

—Sabbath, March 10, was observed as Children's day in our North India Conference. Successful services are reported in all stations. In Lucknow the church was beautifully decorated and a good collection taken up. A Mohammedan baptised. About forty children took part in the exercises.

—Rev. John Ray Thompson, whose health has been impaired by overwork, retired from the pastorate of Washington Square Church, New York, at the last session of his Conference, and will spend a year of rest at Clifton Springs, N. Y. His salary will be continued by his friends.

—Dean Milman spoke of Methodism as "the spoon where with God stirs up the other churches."

—Dr. Sheridan Baker, of Cohoes, O., in memory of his daughter Magie, gives \$1,000 for the perpetual support of a Bible woman in India.

—Hon. Y. Honda, a Methodist local elder and the first Japanese ordained in our church, has recently come to this country to study its political and religious institutions.

—Miss Dr. Kate Cury, who recently returned from Foochow, China, so broken in health that her recovery was considered extremely doubtful, is under special treatment by Indianapolis physicians, with flattering prospects of complete recovery.

The Conferences.

N. E. SOUTHERN CONFERENCE.

Norwich District.—Rockville.—Rev. O. W. Scott had a unique experience lately. He left a country appointment, April 10, to attend Conference, and returned, April 16, to a city charge, and made no change in his location! Who can duplicate it? Rockville, at a special election, April 15, by vote of the town of Vernon, was made a city by 96 votes to 127. It was one of the most important meetings ever held in the history of the town. The question of a city government had been agitated for months, and the progressive and enterprising citizens became convinced that such a government was a necessity to the future prosperity and growth of the place. The opposition came mainly from certain taxpayers who feared increased taxation. Out of a total of 1,900 voters on the list, 1,090 votes were polled. The charter was prepared with great care, and includes the best features of the various city charters of the State. The number of people in Rockville is about 9,000, and it is rapidly growing in population and wealth, as shown by the fact that over \$45,000,000 was invested in building operations in 1887 and 1888, and this year at least \$50,000,000 more will be expended. It is a model manufacturing town, and the centre of the woolen industry of the State and country. The cloth from which President Harrison's inauguration suit was made came from one of these mills. Some of the finest goods in the world are produced here. It is a model, also, in this, that the employees largely own their homes, and have over \$800,000 invested in the two savings banks. Another important fact is that the majority of employers are residents, and they have \$6,000,000 invested. Add to the above that the manufactures are varied, and the model is complete. It is worthy of notice that among the varied industries is that of envelope-making. White, Corbin & Co. have the largest factory in the world; capacity 3,000,000 daily. These gentlemen have done well by our Methodist church, in which for many years they have been interested. The public buildings in Rockville are city-like, and the vote changing it into a city will simply be in keeping with its appearance.

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cost, who had long been connected with the Association, and was on the executive committee when he died. KARL.

NEW HAMPSHIRE CONFERENCE.

Concord District.—A church organization was perfected at Ellsworth, Saturday and Sunday, May 4 and 5. Eleven members in full connection, and 22 probationers, now constitute the church. Rev. O. W. Bryant is pastor.

A large audience greeted Rev. J. M. Darrell on his first appearance at St. Paul's, Manchester. He gave them an excellent and suggestive sermon from the text, 1 Samuel 18: 1. "And it came to pass, when the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." The ubiquitous reporter sought out Rev. J. M. Darrell as soon as he got into the parsonage at Manchester, to learn his pedigree, and see where he had been all these years that he had not heard of him. He found him "up in arms," but genial as he always is, and ready to answer every reasonable inquiry. Of course he wanted to be for the newspapers, and now he has a bit of personal history in the Manchester Union that the Conference historian can paste in his scrap-book. The new parsonage opens finely, and we doubt not will be a very successful one.

A correspondent of the Plymouth Record speaks in the highest terms of the work of Rev. Thomas Tyrie, who has closed his three years and zone to Garden St., Lawrence. He says:—

"Mr. Tyrie is to be congratulated upon his high-spirited pastorate of the last three years, and the enviable position he has won in this community as a cultured, high-minded minister of the Gospel, and a progressive, public-spirited citizen. Under his administration, new forces and improved healing arrangements have been added to the church building, a beautiful chandelier, the gift of a generous member of his congregation, together with several other needed and permanent improvements to the church property. His sermons have been types of intellectual strength, broad and deep thought, wide information, and strong religious conviction. His usefulness and success have not been confined to church work alone. During several years last past he has been an active member and secretary of the school board. He early organized the Plymouth Lecture Association. Through his enterprise also a Chautiqua Circle was formed, and he elected its president. The town was infested with dram shops when he came here, but he changed the old plan of campaign from wordy denunciation and intermittent prosecution to vigorous work under the mainance act, organized twenty men with himself at their head, and shut them up. But his greatest benefaction to the general public has, undoubtedly, been the three courses of free lectures given Sunday evenings at his church since the first two of his term. Young men and the last to young women. No endeavor of his has raised him higher in the esteem of all classes or endeared him more to those for whom he did this gratuitous work. Mr. Tyrie leaves a church and congregation that desired the continuation of his services with singular unanimity, to begin work in a larger field with its added responsibilities."

Claremont District.—The citizens of Lebanon have just dedicated a new library. It is something of which they have occasion to feel proud. The services of dedication occurred Monday evening, April 30. A large and select audience was present. The exercises consisted of instrumental music, addresses, and an original hymn. The principal feature of the evening was the address by Mrs. E. H. Thompson, that is published in full in a local paper. It is worthy of a wide reading. At the conclusion of the exercises a large number visited Memorial Hall, both floors of which were open for inspection. All were proud of this monument of the town's gratitude to her citizen soldier, expressing themselves in highest praise. The library room is a gem of a place, beautifully furnished, exhibiting a taste and knowledge of effects such as Mr. E. H. Thompson is qualified to make possible.

Dover District.—The return of Rev. Fred E. White to Newmarket for the third year was celebrated by giving him a reception the evening of his return from Conference. The exercises consisted of singing by the choir and some very appropriate remarks by Rev. Dr. Dargin, of the Free Baptist Church, and Rev. J. L. Harris, of the Congregational Church. The ladies had prepared a lunch of cake, coffee, etc., in one of the small vestries of the church, which, after the other exercises were over, was passed around by the ladies themselves.

Conference and the report of Conference proceedings crowd some items until they seem to be behind the times. Still, we give them place. Some weeks ago, we furnished a brief sketch of the new church at Derby Depot—St. Luke's—that was nearly ready for dedication. Since then it has been set apart to the worship of God. The services of dedication took place Wednesday afternoon and evening, April 17, the sermons for the occasion being preached by Rev. W. N. Brodbeck, of Boston, and Rev. I. H. McDonald, D. D., of Lawrence. They were model sermons—plain, simple, yet earnest and eloquent. There was a large representation of the clergy, there being seventeen present. The dedication services were under the direction of Presiding Elder Danning. The church within and without presents a very attractive appearance. It is an ornament to this enterprising town, and a credit to Methodism. The successful completion of the work is due to the painstaking care and energy of the pastor, Rev. Wm. Ramsden, seconded by a devoted and earnest people. The total cost of the church above ground was \$3,754. Of this amount, \$1,824 had been raised before dedication, and \$545 that day, leaving a debt of \$882. The entire property, including the parsonage, cost \$3,500. The carpet was the gift of the Ladies' Society. The pulpit furniture was purchased from the proceeds of the cook book, gotten up by Mrs. F. A. Smith and Mrs. L. H. McIntire. One half of the money for the chandelier was raised by the children of the Sabbath-school; the clock was the gift of F. A. Smith; Mrs. Thomas T. Moore solicited money for the Bible and Hymn-book.

The Conference year at Pleasant St. Church, Salem, is opening with marked interest in every department of the church. The appointment of Bro. L. Morgan Wood, who had been supplying for a few months previous to Conference, as pastor of this church, has infused new life and zeal in this old charge. The congregations have nearly doubled what they have been for some years past; there is a continuous revival spirit in all the services; a Young People's Christian League has just been organized; and the church throughout is in a vigorous and healthy state. The church building itself is one of the most imposing in the Conference. Seated as it is with open chairs arranged in semi-circular form, lighted with a large bell reflector, and newly carpeted and frescoed—all within the past two years—it presents a most striking appearance. Bro. Wood has long since found his way into the hearts of the people, and they have spared nothing that would aid him and make his labors pleasant and useful. He is making himself felt in the entire community, and is writing the conversion of many souls. At a recent meeting of the official board, it was voted to grant him a vacation of six weeks this summer, the church to supply the pulpit in the interval. The board also advanced on the salary \$200 for the present year. P. B.

VERMONT CONFERENCE. Montpelier District.—The first quarterly meeting of the year at Williams town was a great success. Notwithstanding the many and serious obstacles against which this society labors, it seems to be making some progress, and to be far from going into disrepair. Bro. Hamblin, the pastor, is deservedly popular.

Our Book Table.

THE STORY OF PHOENIXIA. By George Rawlinson. M. A. New York: G. P. Putnam's Sons. Price, \$1.50.

This is another volume in the series of "The Story of the Nations." The very association of Mr. Rawlinson with Phoenixia is enough to warrant a complete, discriminating, and accurate record of this ancient people. And then he is simple and eloquent in style, which makes such remote annals as those of the Phoenicians, who differed so widely from our modern methods and habits of life, read not only interestingly, but attractively. But our chief interest in this book is the attention to the Phoenicians as being of indispensable value to the minister and student of the Bible. We are grateful that Mr. Rawlinson has called attention to the "Incubations of Philo Byblus," as well as for the belief that the cosmogony of Genesis is unique in more ways than one, and that other cosmogonies are not to be compared with it, which means simply that the first chapters of Genesis are more deeply inspired than some scholars of thought in the church are wont to think. When the cosmogony is reduced to the level of the Babylonian, Chaldean or Ptolemaic cosmogonies, it ceases to bear any special value, but when Oriental scholars like Rawlinson can declare that at least some of the other systems than the Hebrew are absurd, then we may hope soon for a more true view in regard to that given in the Bible.

THE GREAT ENGLISH WRITERS FROM CHAUCER TO GEORGE MERRET, with Selections from their works. By T. W. Higginson, J. Backus and Helen Daves Brown. New York: Sheldon & Co. Warren P. Adams, Boston, N. H. Agent. Price, \$1.25.

This is primarily a manual of English literature for the use of schools. In the four hundred pages comprising it, the authors, who have a distinguished reputation as teachers, have compacted a large amount of important material in a most interesting and profitable way. The element of time enters so largely into the pursuit of the various branches of school study, that it is extremely difficult to assign to each its appropriate space. It is of vital importance, therefore, that a subject shall be presented not only clearly, but in such a form that the pupil may be able to fix in mind the salient points—may have, so to speak, points of departure from which he may accurately determine his knowledge acquired. The method of presenting the always fascinating but well-nigh exhaustless study of English literature has changed in recent years, and this volume is an exponent of what is generally conceded to be the best method. Instead of trying to give to the pupil a complete knowledge of every author and his works, with a confused and unsatisfactory result, we have here a selection of between twenty and thirty of the prominent writers carefully treated, with copious extracts from their works given in an appendix. A general estimate of these writers, by noted men in literature, precedes a critical analysis of their writings, accompanied by brief sketches of contemporary writers of less note and of less influence in moulding the literature of their day. Each chapter concludes with a list of "Suggestions for Reading," and a summary of the subjects treated.

THE PARTISAN SISTER OF JOSE. By Frances Hodgson Burnett. New York: Charles Scribner's Sons. Price, \$1.00.

This is not the best tale that Mrs. Burnett has written, though it has, in common with all, a certain indescribable charm. It is a story of pure love—not fancy or passion, but love. Pepita could not, did not, love any man until she saw the fine form of Sebastiano in the arena. Sebastiano, petted and applauded by the handsome Spanish women who watched him play with cool courage and calm strength the fiercest Andalusian bulls, never loved any woman until he caught sight of the brilliant face of Pepita, with a bright red rose in her dark hair. Back at first sight was smitten. Pepita is cold, heartless, cruel, and so proud that she trifles with the madador's love. Sebastiano is noble, heroic, true, and so proud that, rebuking her heartlessness, he leaves Madrid. But the denouement comes. They are married. There is over the whole tale a sweet Spanish atmosphere; you seem to smell the fragrant jasmynes and roses, and to catch the high spirit of this gay, holiday people. Jose and Pepita are an excellent background.

WORCESTER METHODISM. By Alfred S. Roe. Worcester: Private Press of Franklin P. Roe.

This is a pamphlet containing a paper upon the subject, read by Prof. Roe before the N. E. Methodist Episcopal Historical Society and the Worcester Society of Antiquity. To sit down and read this history of Methodism will increase one's love for the church and her promoters, because of the heroism, patience, and persistence in endeavoring to obtain a foot-hold; and Prof. Roe, by the simplicity of his style and discriminating candor, makes the history more readable. It must be remembered that church history, even in Massachusetts, is dry.

THE SERMON BIBLE. 1 Kings to Psalm LXXVI. New York: A. C. Armstrong & Son. Price, \$1.50.

We have previously called attention to this commentary in the notice of a former volume, and we reiterate what we said of its excellence and value. It is a unique idea that is embodied in them, and cannot fail of commending itself to ministers who desire a helpful aid in the preparation of sermons and for preachers.

FOR FAITH AND FREEDOM. By Walter Besant. Price, \$1.25. Illustrated. Harper & Bros., New York.

In the next literary edition of Mr. Besant's works now being published by the Harpers, we have another stirring story entitled, "For Faith and Freedom." The author always writes with a purpose, in a deep earnest and very interesting way, and this book is no exception. It deals with the events of the Date of Monmouth's rebellion in England and their consequences, giving a vivid picture of the life of those early days (1664), romance and reality being beautifully blended.

A BRASS BATTLER. By Lucia E. F. Kimball. Price, \$1. Boston: D. Lothrop Co.

This is a real story of real life—the rise of a successful business man, who began the battle of life in poverty in Maine, and finally became president of the Chicago Board of Trade and prohibition candidate for governor of Illinois. The clean temperance record of the hero, from his boyhood to the evening when he presided over a banquet, with Gen. Sherman, president of Mexico, as his guest, and his untold wine-glasses upside down beside him, is graphically portrayed. Boys and young men will find in these pages inspiration to struggle with their difficult surroundings, and to fight as brave a battle as did this typical American boy.

CHOICE COOKERY. By Catharine Owen. New York: Harper & Bros.

For those women who wish to know what is the newest and best in modern cookery, the author has gathered the chapters on this subject, which appeared in *Harper's Bazar*, into this little book of convenient size. "Choice cookery," she says, "is not intended for households that have to study economy, except where economy is a relative term; where, perhaps, the housekeeper could easily spend a dollar for the materials of a luxury, but could not spare the four or five dollars a caterer would charge." Those who have already achieved success in the plain branches of cookery, will find this practical book of great assistance in "venturing further."

THE MAID OF ETHAN: A Study of the Christ. By Albert H. Hardy. Author's Edition: Springfield, Mass.

We have no commendation for this brochure. No healthy mind can feel otherwise than an intense disgust on reading it.

THE MOURN-TRAP AND OTHER FABLES. By W. D. Howells. Illustrated. Price, \$1. New York: Harper & Bros.

In this book are collected four of Mr. Howells' fables, "The Mournt-rap," "The O'clock Tea," "The Mournt-rap," and "A Likely Story"—enriched with witty repartee and characteristic illustrations.

DEACONESS: Biblical, Early Church, European, American, with the Story of the Chicago Training School and the Chicago Deaconess Home. By Lucy Rider Meyer. Message Publishing Company: 114 Dearborn Ave., Chicago, Ill.

At an opportune time Lucy Rider Meyer brings to the attention of the public—especially the Methodist public—this important book, Part I being devoted to the order of Christian women known as deaconesses, in the Bible, in the early church, in the times of the Reformation, in modern Europe, and in America; Part II to the story of the Chicago Training School for city, home and foreign deaconesses, and Part III to the story of the Chicago Deaconess Home. This Home at Chicago was the only one in our church in the United States before the recent establishment of those at Cincinnati and New York, and was informally founded almost a year before the General Conference action of May, 1888. As everybody is interested (or ought to be) in this new order of Methodist church workers, Mrs. Meyer's inspiring and reliable book will have a wide reading. Frances Willard says, in her introduction: "No action more fully freighted with hope for humanity glides the sunset glories of the nineteenth century, than the re-establishment of the order of deaconesses in almost every branch of the church universal." Photographs of two visiting deaconesses and a nurse deaconess from the Chicago Home are given. Many a devoted young Methodist woman will find Mrs. Meyer's little book an open door to practical and self-sacrificing service for the Lord Jesus Christ.

Recent books in paper covers are:—
From Harper & Bros., New York: **FRATERNITY: A Romance**. Price, 35 cents.
From D. Appleton & Co., New York: **THE REFORMATION OF ANNEBURY**, by Maxwell Gray, author of "The Silence of Dean Maitland." Price, 50 cents. (Town and Country Library.)

Magazines and Periodicals.
The *Photographic Times* for March, as filling a special place, is a valuable issue. This magazine seems to grow in interest and importance, and no photographer, whether professional or amateur, can afford to be without it. This number has over sixty pages of information that can but improve the art of those who read them and use the ideas suggested. New York: Photographic Times Publishing Association.

In the *Forum* for May, Prof. Knapp D. Laveleye, in "Perils of Democracy," sees very threatening dangers in the strained relations of labor and capital; in the *Atlantic* for May, the dominant party in the United States is the "Republican Party and the Negro"; Grant Allen thinks that "Woman's Place in Nature" is "merely the sex told off to recruit and reproduce it" (the race); Prof. St. George Mivart points out that "Where Darwinism Fails" is as a system; Elizabeth Stodart Phelps (Mrs. Ward) writes trenchantly of "The Christianity of Christ," criticizing the Tolstean interpretation; F. B. Hawley makes a vigorous attack upon "Edward Atkinson's Economic Theories"; President William De W. Hyde suggests and defends a new method of National Examinations; Margaret C. W. Oliphant tells the elements of "Success in Fiction"; Ernest W. Crosby strikes a quick, hot blow at "The Saloon as a Political Power"; Prof. James M. Hopkin believes in "Art in Popular Education"; while James F. Payne, finally, in "The Closing of the Doors," laments his deafness, which shuts the door to conversation. New York: Forum Publishing Co.

We can always greet with pleasure the *Popular Science Monthly*. For May Andrew D. White, LL. D., L. H. D., continues his "New Chapters in the Warfare of Science," and Prof. C. Hanford Henderson his "Glass-making." "The Convict Island of Brazil," by John C. Branner, Ph. D., gives a peep into Fernando de Noronha, and Garrett P. Servis carries us quite near to a neighboring planet in "The Strange Markings on Mars." Dr. J. Taylor, Ph. D., in "Beginnings in Science" at Magby School, has a good paper, while from the *Nineteenth Century* is reprinted Dr. Wace's and the Bishop of Peterborough's reply to Prof. Huxley on "Agnosticism." A. H. Almy tells of the marvelous "Growth of the Beet Sugar Industry," and P. L. Simmonds, F. L. S., has an interesting article on "Eggs in Chemistry and Commerce." Dr. R. Hoffmann's article on the "Botanical Garden," abridged from the *Pharmaceutical Journal*, is a gem, which is followed by "The Desert of Gobi and the Himalayas," by Lieut. F. E. Younghusband. The regular papers end with a "Sketch of Rudolf Clausius," and the *Miscellaneous* conclude the month's contents. New York: D. Appleton & Co.

There are about fifty pages of good matter in the last month's *Homiletic Magazine*. There is a sermon by Rev. J. S. Hughes on "The Exaltation of Christ"; a commentary on "Micah," by Rev. A. C. Tietelbaum; A. A. children's service on "Friendship," by Rev. J. Moffat Scott; a sermon outline on "Keep Your Temper," and the "Church Year," and "Practical Homiletics." New York: B. B. Treat.

No. CLXX of the *New England Historical and Genealogical Register* for April is on the desk, with abundant material of its special kind. Published under the direction of New England Historic Genealogical Society, Boston.

Education for April has a good table of contents. An interesting paper is that by Elizabeth Porter Gould, entitled, "John Adams as a Schoolmaster," also, "The Teaching of Morals in the Public Schools—What and How?" by Samuel B. Cagen; and another, "About English," by Mary A. Ripley. Other articles are: "Preparation for Citizenship," "Methods of Teaching Morals," "Helps and Hindrances in Teaching Morals in the Public Schools." There is much miscellaneous matter, in which all who are interested in public education will take pleasure. Boston: Eastern Educational Bureau.

The *A. M. E. Church Review* has as many good articles in its April number as will be found in any other magazine of its kind. We can mention only a few of these timely papers. "Reason and Revelation," by Rev. A. W. Upshaw; "The Fatal Consequences of a Bad Education," by Rev. George B. Lynch, B. D.; "Theism as a Delusion," by J. W. S. Rountree, A. B.; "Elohiatic Names," by Rev. J. C. Ayler; "The Southern Problem," by L. W. Fales; and "Mischief-making," by Rev. J. L. Darr. Philadelphia: Publishing House of African M. E. Church.

The Report of the Commissioner of Education for 1888-'87 makes a bulky volume of 1,170 pages, which will be found exceedingly convenient for reference, with its valuable tables of statistics and important information on educational matters throughout the United States. Washington: Government Printing Office. Three new music books have lately been received as follows: "The Choral Book," for home, school and church, translated by Friedrich Zuchtman and Edwin L. Kirtland. Price, 70 cents. Ginn & Co., Boston. Also, "The School Hymnary," a collection of hymns and tunes and poetic songs, issued in public and private schools, compiled and arranged by Joseph A. Graves, Ph. D., New York: Charles E. Merrill & Co. Also, "Redemption Songs," compiled by L. W. Mumblin. Philadelphia: John J. Hood, 1018 Arch St. The Ninth Annual Report of the Superintendent of Public Schools of the City of Boston, March, 1889, is an interesting document. At an opportune time Laidlaw Bros. & Co., of New York (137 West 41st St.), issue a work of much interest, embodying the "Declaration of Independence and the Constitution of the United States," in German, French and English, in parallel columns, translated by A. H. Laidlaw, Jr., with Notes and Appendix, political and historical; the French and German having been carefully reviewed by experts. The book will undoubtedly prove one of great service. We have received the Report of the ninth annual meeting of the Newton Cottage-Hospital Corporation, held Jan. 21, 1889, containing the reports of officers, trustees of the hospital, and list of contributions, with the annual report of the Newton Cottage-Hospital Association. The *American Workman* is a new illustrated magazine of practice and theory for all workmen, professional and amateur, published weekly by Cassell & Co. Limited, 104 and 106 Fourth Ave., New York. Price, \$2.50 a year. The Annual Report of the Central China Mission of the Methodist Episcopal Church, held at Nanking, Nov. 14-18, 1888, is a very interesting pamphlet, full of encouragement to the church. The Annual Catalogue of the Mt. Holyoke Seminary and College at South Hadley, Mass., contains fine views of the Seminary and Lyman Williston Hall, with the usual lists of trustees, faculty and students, courses of study, etc. It is "Washington Centennial Souvenir" is a finely illustrated brochure, comprising a picturesque description of the inauguration of the first President of the United States, a collection of eulogies pronounced upon his character by the most eminent personages of all nationalities, and a chapter devoted to anecdotes and incidents connected with Washington's great career. Compiled by Frederick Saunders, and published by Thomas Whitaker, 4th Ave., New York. Price, 25 cents. "An Essay on Roses," read before the Maine Pomological Convention, held at Gardiner, Me., March 8 and 9, 1881, by Mrs. M. D. Wellcome, has been published in a neat pamphlet, which will be found very suggestive for rose lovers. Price, 10 cents. Published by I. C. Wellcome, Yarmouth, Me. The Annual Report of the Board of Education of the Methodist Episcopal Church is issued in a neat form, containing important information about one of the great organizations of the greatest church in the country. A copy should be placed in the hands of every minister and Sunday-school superintendent in the M. E. Church. Board of Education, 805 Broadway, New York. We are under obligations to Rev. J. E. Robinson for a copy of the Minutes of the 13th Session of the South Annual Conference of the Methodist Episcopal Church, which was held at Grant Road, Bombay, Jan. 31-Feb. 5, 1889. No. 3, the "Juvenile Temperance Recliner," are collected choice recitations and declamations in prose and verse, for use in Sunday-schools, day schools, Bands of Hope, etc., edited by Miss L. P. Pusey, and published by the National Temperance Society and Publisher House, 58 Essex St., New York. "A History of Methodism in Salem," by Hon. James F. Alcorn, is published in the Essex Historical Collections, Vol. XXIV (Oct., Nov. and Dec., 1887). Fowler & Wells Co., 775 Broadway, New York, issue a little pamphlet entitled, "How to be Successful on the Road as a Commercial Traveler," by an Old Drummer, Price, 20 cents. Hunt & Eaton, New York, publish a pleasing program for Children's Day called "Six Steps to the Throne," which will be found very useful in our Sunday-schools. Price, \$1.50 per 100. In the series of "Monographs of the Industrial Education Association," the latest received is Part II of "Manual Training in Elementary Schools for Boys," by A. S. Stuy, director of the Normal School, Brussels, Belgium, and edited by Nicholas Murray Butler, Ph. D. Price, 20 cents. Industrial Education Association, New York. The Report on the Custody and Condition of the Public Records of Parishes, Towns and Counties, by Carroll D. Wright, Commissioner, has been received—a valuable reference book.

AN APPEAL IN BEHALF OF THE BOARD OF EDUCATION.
Permit us to call the attention of our common Methodism to the claims of the Board of Education. Authorized by the General Conference, placed by that body upon an equality with the other great educational societies, and doing a work second in its importance to no other in the church because vital to every interest of the denomination, it certainly deserves the loyal support of the whole church. That support is it gaining in increased degree, but it needs with serious embarrassments to which we must kindly call attention. There is much misunderstanding concerning the collection to be taken for the Board, which fact greatly diminishes its income and militates against its usefulness. The original intention of all General Conference legislation on the subject was:—
1. To give the Board of Education one full and undivided annual collection in every Sunday-school in the connection.
2. To make the observance of "Children's Day" general throughout the entire church, and to utilize this day to give prominence to the work of the Board in aiding worthy work to prepare for the ministry and for Christian work.
3. To take the annual collection for the Board on Children's Day, in connection with the special Sunday-school service held on this day, in whatever part of the house of worship such service may be held.
4. To have this collection from every Sunday-school go into the treasury of the Board of Education located at New York.
5. In case another educational collection for special Conference objects should also be taken on Children's Day, then "all contributions of the day, unless otherwise designated by the donors," should be equally divided between the Board and such Conference objects.
The above points, as we believe, are clearly

in accordance with the law of the church in its true intent and spirit.
Because of a misunderstanding of these points there have been several irregularities practiced in taking and appropriating the collections on Children's Day. Let us kindly state them:—
1. Children's Day is often wrongly used merely for church purposes and its collections all appropriated for home uses.
2. The day is often improperly used to promote some Conference educational work, such as raising money for endowments, etc., thus depriving the Board of its income.
3. In other cases Conference Educational Societies exist which are also aiding students preparing for the ministry, and the collections are taken for this object which is local and not confessional.
The impression prevails that these organizations are "auxiliaries" of the Board of Education, and that it therefore ought legitimately and properly to allow them to use all or most of the collections of the day. Up to the present time, none of them are auxiliaries except in name, each having its own constitution and acting entirely independent of the general Board. Most, if not all, of these differ from the Board in a fundamental principle, which is to grant aid as a loan, to be repaid like any other loan, thus helping the beneficiary to preserve his self-respect and self-reliance, and permitting the money contributed to the Board to continue to do the beneficent work through generations to come; while the local societies, so far as we have been able to learn, cancel all notes when the beneficiary enters the Methodist ministry, thus making the money granted a virtual donation, and limiting its use to the one person receiving it. It is, therefore, very important that all such societies should become auxiliaries in fact. Until such adjustment is made, it is manifestly as unjust to appropriate to these organizations the funds intended for the Board as it would be to appropriate to local missionary organizations the collections intended for the Missionary Society.
4. In some instances the minister has himself taken the liberty of designating the direction the collections should take, previously announcing to the congregation that all contributions would be devoted to local or Conference purposes, unless otherwise specified by the donors—a palpable violation of the intention of the law.
5. In other instances a large proportion of the day's contributions have been expended in unauthorized decorations, a practice which the last General Conference emphatically condemned.
In view of all these serious violations of the original intention in establishing Children's Day, and their interference with the legitimate work of the Board, we earnestly recommend all brethren concerned to see that the Board's great work is not longer permitted to suffer from these causes.
Two loyal and honorable courses are open to all churches:—
1. To give Children's Day wholly to the Board of Education, and avoid all confusion by taking a collection only for the Board's use.
2. In case it seems necessary to present some other educational object on that day, then let two distinct collections be taken at different services, and let the two collections be put together and equally divided, and one-half be sent directly to the Board at New York.
We commend to your consideration the decided action of the last General Conference, expressed in the following resolution: "We recommend further that the pastors be urged to press this collection, and that the terms of the Discipline be most carefully followed in the division of educational funds."
Let all unite to make "Children's Day," on the 29th of June, a great confessional occasion: let a generous collection be taken in every Sunday-school, and to prevent any confusion of this collection with other collections let it be immediately forwarded to the Board at New York.
E. G. ANDREWS, PRES.
C. H. PATNEY, COR. SEC.
Board of Education, 805 Broadway, New York.

Borsford's Acid Phosphate
Makes Delicious Lemonade.
A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.
IT IS A CURIOUS FACT that the body is now more susceptible to benefit from medicine than at any other season. Hence the importance of taking Hood's Sarsaparilla now, when it will do you the most good. It is really wonderful for purifying and enriching the blood, creating an appetite, and giving a healthy tone to the whole system. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

SICK HEADACHE, Indigestion,
CURED BY
Peptonix
(DROGISTIC TABLETS)
Rev. C. W. PITCHER, pastor Kirkpatrick Memorial Church, N. Y., writes: "I have used Peptonix as the best remedy for dyspepsia, indigestion, and headache. For each headache these tablets are unequalled. I have used them for years, and I can say that they are the best remedy for these ailments. They are pleasant to take, and they do not cause any of the usual effects of other remedies. They are a real blessing to those who suffer from these ailments. I have used them for years, and I can say that they are the best remedy for these ailments. They are pleasant to take, and they do not cause any of the usual effects of other remedies. They are a real blessing to those who suffer from these ailments. I have used them for years, and I can say that they are the best remedy for these ailments. They are pleasant to take, and they do not cause any of the usual effects of other remedies. They are a real blessing to those who suffer from these ailments. 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Zion's Herald.

WEDNESDAY, MAY 22, 1889.

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TWEED SUITS
— FOR —
CHILDREN AND YOUNG LADS.

Made from Scotch, Irish and American fabrics, and cut in needmore and Knickerbocker styles.

The flexibility of the goods allows an easy conformation to the figure, while a strong double-antirust weave, showing the same face on both sides, renders the cloth tough and durable.

Our display for the present season embraces an immense variety of thoroughly well made and fashionable garments, combining therewith a range of attractive and reasonable prices.

\$5, \$6, \$8, \$10, \$12 & \$15.

A. SHAWMAN & CO.
Manufacturing Retailers,
BOYS' DEPARTMENT,
140 WASHINGTON ST.,
Corner Summer St., Boston.

REMOVAL.
PARKER BROS.
Take pleasure in announcing that their
NEW STORE
127 Tremont Street,
Opposite Park St.,
is at length completed and occupied by them with an elegant stock of goods, which the public is cordially invited to inspect.

No expense has been spared in fitting up this store, which must be acknowledged to be the finest Jewelry and Fancy Goods Store ever opened in Boston.

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The Family.

SPRING FLOWERS.

BY MRS. J. B. HILL.

Ah me! How fast the days have flown,
How many years have come and gone,
Since I was born, in early spring,
Gathered earth's first sweet offering!

The snowdrop in its drooping grace,
The violet with its modest face,
The daisy and forget-me-not,
Were culled with much of pleasant talk.

For maid and I were young, and dreamed
That life was bright and all it seemed;
We thought not that the fair flowers die,
The storm-cloud hides the azure sky.

Alas! the storm-cloud broke too soon;
Long ere we seen the harvest moon
Our fairest flower had faded away—
Her life brief as a summer day.

Dear Ma! How like the snowdrop thou!
For purity shown on thy brow;
Like the sweet daisy, too, and yet
Thou wert most like the violet.

For underneath thy modest mien
The germs of heavenly grace were seen;
No evil dwelt within thy breast;
We loved thee most who knew thee best.

Then we'll not grieve the Lord of heaven
Thy flower lent us, but not given;
God called our Ma! above in love,
To grace the paradise above.

Spring flowers! Spring flowers! a lesson give—
A lesson we may never live;
That our life is but a day—
A fleeting shadow, then away.

Orono, Me.

OMNISCIENCE.

The door is shut, and yet I too enter in;
Without a lifting latch or loosening bar;
Friends who have known me best and longest win
No entrance here, but only a door ajar,
Oblivious of the hidden place deep,
Where I myself unconsciously do keep.

Thou enterest in, O Lord omnipotent,
Omniscient, omnipresent, yet unseen;
Thy patient eyes upon me ever bent,
No faintest mist nor gleam of gloom between,
To veil my faults or my infirmities
From those all-searching and long-suffering eyes.

As I am seen could I but gaze on Thee,
A vision in majesty and royal might,
And as a lamb in love's simplicity,
And as a spotless and pure white,
So kindly yet so lowly could I see,
What, O my Saviour, would become of me?

This, I know; no word of self-exaltation
For any fault of mine my tongue could frame;
Nay, more, for any shame I should refuse
The shield, if there could be a shield from blame;
And all the love that human heart can know
Would at Thy feet lay me forever low.

HARRIET McEWIN KIMBALL, in *Congregationalist*.

THOUGHTS FOR THE THOUGHTFUL.

Keep up hope in bad times. We have the same sun and sky and stars; the same God and heaven and truth; the same duties and the same helpers. Hope thou in God.—*Dr. Goodell.*

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendships and enemies. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert. . . . Let the heart be right, let it be fully united with the will of God, and we shall be entirely content with those circumstances in which Providence has seen fit to place us, however unpromising they may be in a worldly point of view. He who gains the victory over himself gains the victory over all his enemies.—*T. C. Upham.*

Asked by her father what she was poring over the other side of the "beauty-tides," she was reading the "beauty-tides." Told to look at the word once more, her character and disappointment were great to find that it was "beautitudes." "Why, papa," said she, "I supposed they were called 'beautitudes' because they are so beautiful." "Beautitudes" is a new rendering for beautitudes, but the difference in thought so very great? Certainly the beautitudes, if carried out in men's lives, would change the moral tides of the world so that they would cease to be repulsive. The beautitudes would at least result in "beautitudes."—*Pilgrim Teacher.*

Heaven has twelve gates. I may not enter where the white-robed victors march from cross and pyre. Nor yet to those in spires sweet attic, Who caught no taint from earth's sin-laden air. I may not come with those who bravely bore The crucifixion of their life's desire. Or carried all their days embosomed fire, Or battled with a black and fierce despair. Nor crest, nor robe, nor ending, I; No martyr, soldier or enthusiast, But one whose life, in peaceful habit fast, Reflected God's love, as lakes reflect the sky. O God, may I behold Thy face at last! Among Thy children who lived dutifully!—*James Buckham.*

In Japan the followers of Shinto place in the centre of many of their churches a large mirror of the finest plate and gorgeous carvings, designed to represent to the worshippers that in like manner as their personal blemishes are therein displayed, so are their secret thoughts laid bare by the all-searching eyes of their immortal gods. So the Scriptures teach us to "examine ourselves." For man looketh on the outward appearance, but the Lord looketh on the heart. Self-examination, then, should be prominently placed upon our list of duties, and we should be careful to attend the secret faults, for God knows human nature so well that He looks at the seat of secret sins first.—*C. W. Bibb.*

Christian manliness means something more than to be complacent and amiable; something more than to keep one's scrupulous eye clean from the defiling touch of evil. This manliness carries with it the willingness to declare the truth, to defend the right, to suffer and to die, if need be, for the right. Three words, if they do not entirely describe, are distinctly included in the Christian idea of manliness: courage, dutifulness, love. Neither of these words alone would give an adequate conception of the ideal manliness. Courage alone will not, for courage may be, and doubtless often is, the result simply of physical conditions, of abundant animal spirits. Dutifulness alone will not, for dutifulness may be hard, ungracious, rigid, constrained, and not bright, open, genial, spontaneous in expression. Love alone will not, for, unless tied fast to a supreme sense of duty and made willing to face with fortitude pain, sacrifice, difficulties, and death, there is danger that love will evaporate in mere sentiment. The pilot of the Mississippi steamboat had Christian manliness when, discovering the boat to be on fire, and calculating the distance to the shore, he stood at the wheel until he beached her, and then fell a blackened corpse. He had the three qualities: courage, dutifulness, love. He was no scholar, no genius; he did not know the parts of speech, he could not have told the difference between a verb and a noun; his usual manner of expressing himself was slangy; he would have had an uncomfortable time in a Fifth Avenue hotel parlor—his feet and hands would have been very much in the way, his face would have been red and fiery in the darkness of the solemn night, as the fierce breath of the flames drove over

nearer, the voice of the Eternal was heard by him, and he nobly laid down his life a sacrifice for others.—*John Rhey Thompson, D. D.*

PHOEBE PALMER.

BY MRS. M. H. SMITH.

WE can often discover in a child-picture of a friend every familiar feature and expression of maturer years. Let us look in upon Phoebe Worrall, a little girl in a Christian home in New York city during the early years of 1800, and see whether we can recognize in her any one of our acquaintance. Her father, whose ancestors, for generations past, were members of the Established Church of England, and who received, from Wesley's hand, a ticket of membership to the society, Puritan-like, left England for America for greater religious liberty. He now carefully "commands" his household. Her mother, an American and a Methodist, "remarkable for her good order and excellent discipline," like the mother of the Wesleys, guides her children in the path of life. Thus, strictly trained in the fear of God, we find a child of very sensitive conscience, so careful of her words that she scarcely dares assert a thing as truth, but says, "I think so," until her sister laughingly remarks: "Phoebe knows nothing; she only thinks." Her filial devotion is almost blameless. Watchful to gratify the slightest wishes of her parents, a command is never necessary. From obedience to parents, she becomes an obedient member of her Heavenly Father's household, too early for her remembrance.

When only eleven, she writes on the fly-leaf of her new Bible some lines, prophetic of her profound reverence for God's Word, and indicating something of her literary ability:—

"This Revelation, holy, just, and true,
Though oft I read, it seems forever new."

As she grows into womanhood, she has "a profound admiration for goodness, a longing for a higher life, and a wish to honor Christ that tempts her to envy the martyr's crown." In dress, and manners, and practice she lives above the frivolities of the day. Thus our little Phoebe—the pure—with thoughtful face and helpful hands, beautifully serves the little world of her childhood.

If you have not seen, in our child-picture, the familiar face of a "mother-in-Israel" of our day, you will certainly recognize her, as she stands, at nineteen, the modest bride of Dr. Walter C. Palmer, who has been given to her, "a complete answer to her prayers," "one whom with herself"—in her own words—"Heaven has, in every sense, made one."

This new era in her life commenced a new era in her Christian experience. Dissatisfied with her past life, she now began to bring everything to the test of God's Word, believing it as though hearing it from Sinai; determined, regardless of emotion, to be a Bible Christian, although she should be different from every one else, and resolved to say, in the day of judgment, if she had nothing else: "The foundation of my faith was Thy immutable Word." First, she placed herself "a living sacrifice" upon the altar. Then faith apprehended the written word: "I will receive you." The third step, as she clearly saw it, was confession. This ushered her into "a region of light, glory, and purity." Soon afterwards she passed through an experience in which she believed she was "sealed of the Spirit unto the day of redemption," which state she explained as "such a conscious abiding in Christ that there is a divine conviction, inwrought in the heart, of its ultimate steadfastness and final salvation."

With this preparation of heart, possessed of remarkably good sense and extraordinary powers of intuition, sagacious, a keen observer, and a graphic recorder of what she saw, she went forth to her more public labors. She overcame her natural dread of publicity and conquered her inherited aristocratic feelings, so that she could work anywhere with delight. What wonder that having "a passion for soul-saving," and "being a person of one business," consumed by a quenchless zeal, and impelled by tireless energy, she should accomplish great things?

She always set her mark high. She could not be satisfied with anything less than "an abundant entrance." She sowed seed, not for thirty, but for "an hundred-fold." She would not be merely a brace, or a timber, but "a pillar in the temple of God."

As a speaker she was unique and peculiar, unlike any one, but perhaps reminding one of Wesley, whom she much admired. She had "a calm, easy, yet impressive and effective utterance," and was "a perfect model of modesty and confidence." As a writer, she had a very clear, pure, and forcible style, stamped by marked individuality.

Her ethics and esthetics were founded, like everything else, upon the teachings of the Book of books. Whatever was in accordance with the life and teachings of her Master, were alike right and beautiful.

But we cannot have a correct or finished portrait of a woman without a view of her in her home. Hers is described, by one of its many guests, as a Methodist home, pervaded by an air of neatness, elegance and order, but all for use and comfort—not at all for show. "Holiness to the Lord" is written on its walls, and is the moral air in which its inmates live. She writes of it: "Every room is consecrated. Lord of Hosts, send out the invitation of Thy Spirit; let Thy guests come together by Thine own invitation, and when they come, may they feel the enlightening, hallowing influence of Thy presence!" Here many callers, of all denominations, came, seeking spiritual advice, and were usually invited to share her temporal blessings. After the establishment of the well-known Tuesday afternoon meetings, her homes, from the modest dwelling on Livingston St. to the handsome Stuyvesant Square residence, were formally dedicated to the service and worship of God. Her system in her household was one formed with an eye single to God's glory. Three of her six children, early in life, God took to Himself. The other three were, like herself, very early His upon earth. These she loved intensely, but intelligently, and she always had "one of the quietest, happiest, and most orderly homes in Christendom." She considered home "the sphere of woman's action," generally speaking, but when home and children were properly cared for, she felt that, in her own case, she must leave both, when necessary, for the Master's work.

Of her abundant labors only the briefest mention can be made. Beginning at home in the old Allen St. Church, in the Sunday-school, in the prayer-meeting, and as a leader

of large classes of women, she went everywhere around her, in the city, distributing tracts, visiting the poor and sick, ministering to the prisoners of the Tombs, finding homes for the homeless. She was instrumental in founding the well-known Five Points Mission, and ceased not in her missionary efforts until even the Jews were gathered in. This, with her labors for thirty-seven years in the Tuesday meetings, gives us a glimpse of her work at home.

A long series of evangelistic tours continued, with few interruptions, through the last thirty-two years of her life. From East to West, from North to South, she went over our own land, gathering multitudes into the kingdom. Four summer trips were taken through Canada with the same results. The labors of the four years spent with Dr. Palmer in the British Isles, where thousands upon thousands were brought to Christ, or led into a higher life, are recorded as one of the most wonderful works of God in human history. Her activity knew no bounds. Like Paul, when bound by shackles in one direction, she worked in another. When, by ill-health, she was shut in from her outside work, her pen was preparing "The Way to Holiness." She wrote, at other times, "Four Years in the Old World," and several other works. Her editorial labors, in connection with the *Guide to Holiness*, were many, and her letters, aiding multitudes in their Christ-life, would fill volumes.

Whether all her doctrines were Wesleyan, has been a matter of controversy, but the testimony of those who best knew her is that, allowing for differences in the ideas of persons of such marked individuality as hers, they were strictly Wesleyan. "In order to lift persons over the bar of unbelief, she would seem to lead them to the very crest of presumption," but, in such cases, "she always left the bridge of orthodoxy in good repair behind her." She lived and died in the Methodist Church, but, as Dr. Talmage has characterized her, "The Methodist Church cannot monopolize her name. . . . She belongs to all earth." Truly, like Wesley, she had "the world for her parish." As to usefulness, she stands pre-eminent, not only in the Methodist Church, but in the world. "She was the woman of the Christianity of our times."

After all this, hear her last testimony, so like her: "Not by works of righteousness which I have done, but by His mercy, He saves me; and with a doxology upon her lips, she enters into the presence of her Lord. But the end is not yet. The inspiration of such a life must quicken everything it touches, even to the 'dead bones' of those in the church who have 'only a name to live.' It must open the folded hands of many indolent disciples, and bring to their feet many who have sat down by the wayside, 'weary with well-doing.'"

Not every Christian can be a Phoebe Palmer; but every one can be a Bible Christian, bringing everything in life to the "law and to the testimony;" and by taking, like her, for one, faith in God's Word, and for the other, tireless energy in working for humanity, there will be no wrecks upon the rocks of fanaticism and mysticism, the Scylla and Charybdis of religion.

Mothers cannot all leave their homes, but the homes and the household can be consecrated to God, by making sure that in all its numberless little cares, His kingdom and His righteousness are first, and last. Not every Christian woman can present "twenty-five thousand souls" at the judgment, to cast "their mountain of coronets at the feet of Jesus," but every one can preach Christ, in one sense, as Mrs. Palmer did, by telling, like Mary, every one on her way of the risen Lord.

All cannot make religion a vocation, but all can make their vocation intensely religious; and if every Christian would do this, being "instant in season and out of season"—the great secret of Mrs. Palmer's marvelous success—soon, no one would need ask his brother: "Knowest thou the Lord?" for the knowledge of the Lord would cover the earth.

ABOUT WOMEN.

Over 6,000 copies of Miss Frances E. Willard's book, "Glimpses of Fifty Years," were sold before the volume was written.

Miss F. L. Daly has full charge of all the New York city wires of the Western Union Telegraph Company, and of the girls in the city department.

Ella Condit Lamb was the successful candidate for the \$300 prize given by the National Academy.

Mrs. Frances Hodgson Burnett recently remarked that if she had known the penalties of fame she would never have written a line.

Miss Emily Balch wins the European scholarship at Bryn Mawr College. It is worth to her \$500 cash towards defraying expenses at some university.

Miss Ethel Huxley, daughter of the English scientist, is going over to Sweden to marry the husband of her late sister, which would be contrary to law in England.

Poughkeepsie, N. Y., has a military company composed entirely of girls from its best families. Their drill sergeant is an old officer of the National Guard.

Miss Elizabeth Strong, the young California artist who has made a reputation at Paris as a painter of animals, and especially of dogs, has been seriously injured, if not permanently disabled. While painting her picture for the Salon the turpentine she was using caught fire and burned her hands cruelly.

Mrs. Sarah Oates, of Kansas City, is worth \$2,000,000. She made it all from a real estate investment of \$2,000.

Twenty Baltimore girls who have plenty of money, propose to travel through Europe this summer, and to write a book of their adventures. There will be twenty chapters, one by each girl.

Colorado alone is said to have more than one thousand women stockgrowers who own their herds in fee and manage their business themselves.

The schools and mission established in Cairo, Egypt, by the late Miss M. L. Whately will be carried on by her sister, Miss E. Jane Whately, who is well known as the biographer of her father, the late Archbishop Whately, and as a frequent contributor to various periodicals.

No less an authority than Sir William Gull says that the benefit derived from a university education, such as girls get at Newnham and Girton, makes them and their children healthier. The percentage of childless marriages is also less with the educated women.

Pandita Ramabai begins her school in Bombay district, India, with one child widow and three little maiden girls. She hopes soon to have several more scholars. She has already received financial aid from one of her countrymen, and this was entirely unexpected.

—To the Queen of Italy belongs the credit of re-establishing the manufacture of Burano lace. The industry had almost wholly died out. The Queen found an old woman who knew the stitch and had been a number of younger women. The result is that Burano lace has again become a source of large revenue to the people of Burano.

BETTY'S VERSE.

MR. ROGERS was thinking. His thoughts went back twenty years, and he saw himself a young man doing a prosperous business, and, although not in partnership, still intimately associated with one who had been his playmate, neighbor, and close friend for thirty years. And then Mr. Rogers saw the financial trouble that had come upon him, and he thought, bitterly, that if the friend had played the part of friend, it might have been averted.

He saw the twenty years of estrangement, he felt again the bitterness of that hour of failure. Mr. Rogers rose from his chair, and, going to his safe, drew from it three notes for five thousand dollars each, due on the following Monday.

"Twenty years is a long time to wait for justice," said he to himself; "but now, and without my lifting a finger, these notes have come into my possession, and I know, Robert French, that it will be hard work for you to pay them. I knew justice would be done at last." And Mr. Rogers replaced the notes in his safe, and, closing his office, went home to tea.

Many a man will cry out for justice when it is revenge he desires. On Monday morning Mr. Rogers went to the station to take the eight o'clock train for Boston. He had just taken his seat in the car when he heard his name spoken, and saw Mr. Palmer, his neighbor, standing by his seat.

"Are you going in town?" asked Mr. Palmer.

"Yes," was the reply. "Anything I can do for you?"

"I wish you would take charge of my little girl as far as M—." Her grandmother will meet her there. I have promised her this visit for a week, and intended to take her down myself, but just at the last minute I have received a dispatch that I must be here to meet some men who are coming out to the next train."

"Why, of course I will," said Mr. Rogers, heartily. "Where is she?"

"At these words a tiny figure clambered on the seat, and a cheerful voice announced, 'Here I am!'"

"Thank you," said Mr. Palmer. "Good-by, Betty; be a good girl, and papa will come for you to-morrow."

"Good-by, papa; give my love to the baby and all the rest of the family," replied Betty.

People looked around and laughed at Betty's putting the lamb at the head of the family. They saw a very little girl under an immense hat, and with a pair of big blue eyes and rosy cheeks.

Mr. Rogers put her next to the window, and began to talk with her.

"How old are you, Betty?" he asked.

"I'm half past four; how old are you?" promptly returned Betty.

"Not quite a hundred," laughed Mr. Rogers, "but pretty old for all that."

"Is that what made the fur all come off the top of your head?" she asked, looking thoughtfully at his bald head, for the heat had caused him to take off his hat.

Mr. Rogers said he guessed so.

Betty pointed out various objects of interest and made original comments upon them, not at all abashed by her companion's age and gravity.

Suddenly she looked up and said, "I go to Sunday-school."

"Do you? and what do you do there?"

"Well, I sing, and I learn a verse. My teacher gave me a new one 'bout bears, but I don't know it yet, but I know the first one I had; want me to tell it to you?"

"Why, of course I do, Betty," he replied.

Betty folded her hands, and, with her eyes fixed on her listener's face, said:

"Mr. Rogers flushed and involuntarily put his hand on his pocket-book, but Betty, all unconscious of his thought, said: 'Do you want me to explain it?'"

The listener nodded, and the child went on:

"Do you know what a 'lynx' is?"

"But, receding no answer, she said: 'When anybody does naughty things and breaks your playthings he's a 'lynx'!'"

"Woe!" said Betty, "he broke my doll's nose and he stuck burrs in my hair, and he said that it wasn't a 'lynx'—a 'lynx' is a bad name, but just a 'lynx'—and the big eyes grew bigger as they recalled this last indignity."

Mr. Rogers looked deeply interested, and, in fact, who could have helped it, looking at the earnest little face? Betty continued to "explain."

"It doesn't mean," she said, "that you must let him break all your dolls' noses nor cut your hair, but just a 'lynx'—a 'lynx' is a wicked; but last week Wobbie broke my doll's nose, and the next day all the boys were going to have a wack, and when I said my prayers I told the Lord I was glad Wobbie had broken his 'lynx'."

And Betty placed a tiny hand on her chest and drew a long breath. "But by and by, after much as a hour, I guess, I thought how naughty that was, and then I told the Lord I was sorry Wobbie had broken his 'lynx'—and I would lend him mine part of the time, and then I felt good and I was asleep in a minute."

"And what about Robbie?" asked Mr. Rogers.

"Well," replied the child, "I guess if I keep on loving him he won't be a 'lynx'—I'm sure."

What'll you take for the bunch?"

"Fifty cents," replied the boy, promptly.

Mr. Rogers handed him the half-dollar, and took the fragrant lilies. "How do you get into the Cove now?" he asked, as the boy pocketed the money and was moving on.

"Git out 'n' shove her over the bar," replied the boy as he went on.

Mr. Rogers looked at the flowers with the streaks of pink on the outer petals, at the smooth, pinkish-brown stems, and thought of the time forty years before when he and Rob, two bare-footed archers, had rowed across White Pond in a leaky boat, and by great exertion dragged and pushed it over the bar, and been back home at seven o'clock in the morning with such a load of lilies as had never been seen in the village before. Yes, he remembered it, and Rob's mother was frying doughnuts when they got back, and she had given them six apiece. Oh, she knew what boys' appetites were! She had been dead for thirty years, he thought.

Just then the cars glided into the station. Everybody rushed out of the train. Mr. Rogers following in a kind of dream. He walked along until he came to Sudbury Street, and stopped at a place where he read: "Robert French, Manufacturer of Steam and Gas Fittings."

He entered the building, and, going up one flight of stairs, opened a door and entered a room fitted up as an office. A man sat at a desk anxiously examining a pile of papers. He looked up as Mr. Rogers entered, stared at him as if he could not believe his eyes, and, without speaking, rose from his chair and offered a seat to his visitor.

Mr. Rogers broke the silence. "Rob," he said, holding out his hand, "these came from the cove where we used to go, and—and I've come around to say that if you want to renew those notes that are due to-day, I am ready to do so, and—and—"

But Mr. French had sunk into his chair, and with his hand buried in his hands, was sobbing as if his heart would break.

Mr. Rogers awkwardly laid the lilies on the desk and sat down. "Don't, Rob," he said at length.

"You wouldn't wonder at it, Tom," was the reply, "if you knew what I had endured for the past forty-eight hours. I can pay every penny if I have time, but to pay them to-day means absolute ruin."

"Well, I guess we can fix all that," said Mr. Rogers, looking intently into the crown of his hat. "Have you any more paper out?"

"Less than two hundred dollars," was the reply.

The twenty years of estrangement were forgotten as a troubled dream, as the two men went over business papers together; and when they finally separated, with a clasp of the hand, each felt a dozen years younger.

"Ah! said Mr. Rogers, as he walked away with a light step. "Betty was right. If you love your innumerable, he won't be an innumerable any longer."—SARAH B. KENTON, in *Christian Union*.

ARBUTUS BLOOMS.

A legend shaken from the dust of time is caught and woven through this random rhyme.

In the beginning, when great Nature's loom Had ceased its spinning and the flowers broke bloom,

One in the shadow stood with tender face, And gave to each new flower its resting place.

Over the meadow yellow waves were cast As bands of buttercups trooped swiftly past.

While 'gainst the murky water's heaving breast The silent lily's pallid cheek was pressed.

Here, then, on every side the bright-winged flowers Fell o'er the waiting earth in sudden showers.

When all were resting, lo, a voice came down, "My far-off, barren heights no flowers crown."

And he who named their places softly bent,—"Who on your lonely hills would place content?"

A tiny, unheeded blossom low replied,—"Where'er Thou sendest me I will abide."

Then he, "Forever blessed be thy race Because thou wert content with lowly place."

And still that blessing rests with changeless power Upon the tiny, coral-tinted flower.

And pilgrims seek it, crying far and wide, "Where dost the trailing Arbutus abide?"

—LUCY E. TILLEY, in *Journal of Education*.

HEALTH HINTS.

Boiled Milk. The Sanitary Inspector says that every morning, when the German housewife receives her quart of milk, she immediately places it over the fire and brings it to a brisk boil. Boiled milk is not reliable by many who are not accustomed to it; but most people come to like it decidedly after they have used it a short time.

In view of the fact that milk may be the medium for the transmission of several diseases, we should do well to accept the foreign custom of sterilizing it. —*Journal of Health.*

Simple Treatment of Cold in the Head. The *Schweizer Wochenschrift für Pharmacie* gives the following simple treatment for this affection: Put one teaspoonful of powdered camphor in a cone-shaped vessel, filled with boiling water and covered with a coruscopia, the top of which is then torn off just enough to admit the nose, and the warm camphor vapor inhaled from ten to fifteen minutes. A repetition of this procedure after four or five hours will generally suffice to effect a cure.

Hygienic Vegetables. Celery acts upon the nervous system, and is a cure for rheumatism and neuralgia. Tomatoes stimulate the liver, and spinach and the common dandelion (prepared in the same way) have a direct effect on diseases of the kidney. Onions, garlic and olive promote digestion, by stimulating the circulatory system, with the consequent increase of the saliva and gastric juice. Raw onions are also regarded as a remedy for eczema, and the French believe that onion soup is an excellent tonic in cases of debility of the digestive organs. —*English Mechanic.*

Diphtheria. The Boston Board of Health has issued a circular for the purpose of more widely extending the knowledge of a few well-attested facts concerning diphtheria, and reminding all persons that greater care should be exercised to prevent the spread of this much dreaded disease. The circular states that diphtheria is contagious and infectious, and may be easily communicated, either directly or indirectly, from person to person. It may be conveyed directly in the act of kissing, coughing, spitting, sneezing, or, indirectly, by infected articles used, as towels, napkins, handkerchiefs, etc. The poison clings with great tenacity to rooms, houses, articles of furniture, and clothing, and may occasion the disease even after the lapse of months. Diphtheria attacks all classes, at all ages, and at all seasons of the year. By preference, it attacks children and those who are debilitated from exposure to fith, dampness, or foul air from whatever source. When a case of diphtheria occurs in any family, the sick person should, if possible, be taken to a hospital. Otherwise, he should be placed in an upper room apart from the inmates of the house, and should be nursed, as far as possible, by one person only.

The sick-chamber should be well warmed, exposed to sunlight, and well aired. Its furniture should be such as will permit of cleansing without injury; and all extra articles, such as windows and table drapery, woolen carpets, upholstered

Review of the Week.

Tuesday, May 14.

Gov. Hill votes the Saxton electoral reform bill.

The jailer's wife at Akron, O., prevented the escape of several prisoners.

The United States Supreme Court holds that the 800 Chinese exclusion act is constitutional.

Almost 100,000 miners are on strike in the German mines; miners in Yorkshire threaten to strike.

Great Britain asks of Canada full participation as to the seizure of the American ship "Bridge-water."

Washington Irving Bishop fell into a trance, while giving an exhibition of mind-reading in New York, and died.

In the Myers Clark Gaines case the Supreme Court has rendered a verdict of \$575,000 against the city of New Orleans.

Mr. C. W. Hatch, of this city, who was accused of murdering his uncle in Colorado, was acquitted last night at Burlington, Col.

James B. Smith, editor of the *Springfield Republican*, was shot and instantly killed by his brother-in-law, who mistook him for a burglar.

Since 1873 the number of enlisted men who have deserted from the army has been 48,000. It is understood the President will pardon them all.

The Shah of Persia has left Tehran for St. Petersburg. He crossed the frontier at Djibouti. On his arrival on Russian soil he was welcomed by a body of Russian nobles. A detachment of Cossacks was detailed to act as a guard of honor to the Shah.

Wednesday, May 15.

War is imminent between Brazil and Bolivia.

Lord Londonderry arrives in Montreal from his Arctic tour and starts for New York.

Capt. Benjamin Clough, of Vineyard Haven, a noted shipmaster, is dead.

William O'Brien has obtained a writ against Lord Salisbury on the charge of libel.

Energetic measures are being taken to prevent illegal seal fishing in Behring Sea.

The funeral of ex-President Lerdo of Mexico was made the occasion of a grand military pageant.

The Sioux Fall Constitution, so called, was ratified by the election in South Dakota yesterday.

A motion in favor of the disestablishment of the church in Wales was rejected in the Commons.

An enormous landslide has occurred at Spiez, Switzerland, destroying villages, forests and cattle.

Dr. L. Doty, United States consul at Tahiti, has won the love of a native princess worth millions of dollars.

The recent count of money at the New York sub-treasury revealed a discrepancy of \$35 out of a total sum of \$184,000,000 to be accounted for.

An English coal trust is in process of formation. This gigantic monopoly will start with the enormous capital of \$100,000,000.

Delegates of striking miners called on Emperor William, and he assured them that the government will use its influence in the settlement of the dispute.

The Connecticut House defeated the proposed constitutional amendment striking the word "male" out of the constitution. The vote was 44 yeas to 90 nays.

The Senate commission on trade relations with Canada arrived at Los Angeles. Senator Hale had his right leg badly injured in a collision of trains near San Jose yesterday.

The Massachusetts House ordered the Providence and Worcester consolidation bill to a third reading—111 yeas to 90 nays.

The Senate adopted the proposed amendments to the Australian ballot law.

William K. Kemmer, for the brutal murder of Tillie Ziegler, on March 29 last, was sentenced to Buffalo to die by electricity. This was the first sentence under the new law since its enactment.

The New York Assembly has passed Senator Walker's bill authorizing street railways to use any motive power, either cable, electricity or compressed air, if they first obtain the consent of the State Railway commissioners and of the property owners along the lines of their routes.

Gen. Adna Anderson committed suicide in Philadelphia.

Death of Gen. Volney T. Howard, a native of Maine, in California.

Theodore Roosevelt declares himself a radical, civil service reformer.

The laying of the cornerstone of the new City Hall, Cambridge, occurred yesterday.

The Massachusetts Senate rejected the Elevated Railway bill yesterday, 20 yeas to 18.

Frank H. Monk was elected general manager of the West End Street Railway Company.

The builders, brewers and tailors in some portions of Germany are on a strike for nine hours and more pay.

The hail storm in Virginia on Tuesday afternoon did a great deal of damage, estimated as high as \$1,000,000.

Distress is beginning to be felt in the coal districts of Westphalia in consequence of the strike of the miners.

As Paris says that the government has decided to introduce in Parliament a bill to aid the Panama Canal Company.

The members of the American Baptist Missionary Union celebrated their seventy-fifth anniversary at Tremont Temple.

The old board of Directors of the Chicago Burlington and Quincy road was re-elected at Chicago yesterday, except that Richard Olney was elected in place of Sidney Bartlett, deceased.

The lines of the Wabash railway east of St. Louis were sold yesterday to Messrs. Ashley & Joy, representing 90 per cent. of the bonds and acting in the interests of the Wabash Western purchasing committee, for \$15,500,000.

Friday, May 17.

A basis of settlement of the German strike has been agreed upon.

A fire at St. Sauveur, Que., destroyed 700 houses. About 1,200 families are homeless.

Ten Irish members of the House of Commons are in prison for offences under the Crimes Act.

The people who crowded into Oklahoma last night are rushing out of it nearly as rapidly.

The steamer "Alaskan" foundered off Cape Blanco. The captain, mate and part of the crew were saved.

Allen Thorndike Rice, the newly-appointed minister to Russia, died suddenly at the Fifth Avenue Hotel, New York city.

The Massachusetts Senate refused to refer the License Suffrage bill to the next General Court, 17 yeas to 18, and passed the bill to be engrossed, 16 yeas to 12.

The Massachusetts Senate passed the House bill to prohibit the sale of intoxicating liquor by holders of 4th and 5th class licenses on election days.

The celebration of the seventy-fifth anniversary of the American Baptist Missionary Union came to an end with a great jubilee meeting in the Mechanic Building last evening.

The Connecticut House of Representatives, by a vote of 125 to 103, rejected the minority report of the Railroad committee, which granted permission to the Housatonic Railroad to parallel the New York, New Haven & Hartford Railroad.

The President has appointed Solomon Hirsch of Oregon to be minister to Denmark; Clark E. Carr of Illinois, to be minister to Denmark; W. Severance, of California, to be consul-general at Honolulu; John Jarrett of Pennsylvania, to be consul at Birmingham; Thomas H. Sherman, of the District of Columbia, to be consul at Liverpool.

Saturday, May 18.

General Bryce will, it is said, edit the *North American Review*.

Cupples & Hurd, publishers and booksellers, have suspended.

Thirty persons who were on the "Alaskan" are yet unaccounted for.

The Dominion government furnishes tents to the sufferers by the St. Lawrence fire.

Canada will reduce the clearance dues of American vessels on the Great Lakes to 50 cents.

The House of Commons rejects the motion to abolish hereditary succession in the House of Lords.

The American Baptist Home Mission Society observes its fifty-seventh anniversary in Tremont Temple.

Wilbur C. Trussell, of this city, ships to Canada with \$30,000, raised on stock in his automatic freezer company.

A terrible tragedy occurred in a school-house at Washington. A worthless husband shot his wife, the teacher and two children.

John Wasmaker divided last night among about 400 employees \$44,152, a percentage of the profits of his business set aside for this purpose.

Two hundred members of the House of Commons sign an address to President Carnot expressing regret at Lord Lytton's absence from the opening of the Exposition.

John R. Lynch, the noted colored ex-Congressman, has been appointed Fourth Auditor of the Treasury.

The Interstate Commerce Commission asks labor organizations to suggest appliances calculated to promote the safety of life and limb on the railways.

A big strike is considered probable at Carnegie's works in Pittsburgh on account of the introduction of a new sliding scale of wages, based on the selling price of steel blooms. It affects 2,500 men.

The French Senate yesterday, by a vote of 184 to 82, exempted students from the priesthood from military service after one year's drill. Premier Tirard protested against such exemption, promising that in the event of mobilization, the government would send medical and theological students to serve in the ambulance corps.

Monday, May 20.

Eleven more of the "Alaskan" crew are reported alive.

Two victories for Hippolyte's forces in Egypt are reported.

Bismarck made a savage attack on the Lib.erals in the Reichstag on Saturday.

A niece of Jefferson Davis has been arrested at Liverpool for poisoning her husband.

A heavy shock of earthquake occurred in Middle California early Sunday morning.

Ten countries accept invitations to send delegates to the congress of American nations.

The American Baptist Educational Society will establish a \$1,000,000 institute of learning.

Representatives of the American republics in France give a banquet in honor of the cabinet.

The American commissioners at the Samoan conference are said to have carried every important point.

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Newfield.—Bro. Stevens begins his second year with courage. Congregations are good, interest increasing, and the outlook is promising.

The report at the quarterly conference was brief and to the point. The joy-feast Sabbath morning was a season of refreshing. The testimony of the aged but vigorous Bro. Smith, 92 years of age, was a benediction to others and a joy to himself. Last Monday morning, Mrs. Wm. Smith, the only child of the venerable Dr. Trafton, who has long held a prominent position in this charge as leader, trustee and steward, passed to her reward after a protracted and painful illness caused by ossification of the valves of the heart. Her soul was peace.

Shapleigh, etc.—Here Bro. A. W. Waterhouse begins his fourth year, and is cheered by the hearty reception extended him by his people. We are glad to say that Bro. W., after years of faithful service as a local preacher, found his health sufficiently restored to warrant his acceptance on trial for the itinerant ranks. A fine scholar, a lover of study, and a devoted Christian man, if his health should continue to improve, we may look for efficient service in the regular ministry from this brother. May God grant him good health for many years! This charge has suffered loss since the death of Sister Pinnick, a mother in Israel of 93 years of age. Calmly and patiently waiting the summons to depart for many years, she heard it with pleasure, and now rests with her Lord.

A note from Rev. G. D. Holmes, of York, brings the sad news of the death of their darling Willie of about four years, from bronchitis, resulting from measles. Bro. H. says: "He lingered with us until the 4th of May, when our kind Heavenly Father took him home. We feel very lonely without him, but God makes His grace to abound toward us, and we find all His promises to be yes and amen."

The society at Woodford extended a very cordial reception to their new pastor, Rev. J. A. Corey, on Wednesday the 15th inst. Both people and pastor were highly pleased. After generous refreshment, an address of welcome was given by the superintendent of the Sunday-school, Bro. E. Eastman. Remarks were also made by Rev. J. Eastman, a superintendent of the New Hampshire Conference, by W. W. Merrill, of East Dering, and the presiding elder, Bro. Corey responded in a very happy strain. Bro. Doten and daughter sang a duet, and the choir rendered several pieces. The rest of the time was spent socially, and at 10 o'clock all retired, happy and hopeful.

Rev. W. S. J.

Rev. W. S. J. received a very cordial welcome on his return to Sacawappa for the third year, the people gathering at the parsonage on Wednesday evening, and taking the pastor by complete surprise. Mr. Wm. H. Neal, in a neat, well-chosen address, tendered the pastor and family the greetings of the society, and presented them with a purse of money and other useful things.

The four years' rule at South Berwick works splendidly for the pastor, Rev. L. Lucas, so far. On a recent Thursday evening his parishioners came in a most unexpected time

and manner to the parsonage to welcome the pastor and family back for the fourth year, and they not only filled the parsonage, but the ladies as well. But above and beyond these many good things, Mr. F. E. Stacey, in words singularly appropriate, voiced the feelings of the society in reference to the new rule and the pastor's return, and as a substantial token of good-will presented the pastor a check for \$100. Every one was in the best of spirits and the hopes for another year's success are at all tide.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Sabbath.—At the annual election of Sunday-school officers, Bro. Perkins Merrill, who has been superintendent of this school thirty-one years, declined to be a candidate for reelection. He had intended to leave the office at the close of his thirtieth year, but was prevailed upon to retain the position another year, with the promise that the school would release him this year. Bro. Merrill is a Methodist by natural birth, spiritual birth, and by life-long loyalty and devotion to the church. His mother, still living, in her 82d year, completed her 70th year of membership in the church last October. Her father, Levi Jackson, was the first Methodist class-leader in Salisbury. He entertained Jesse Lee and Bishop Asbury when they visited the town and preached the first Methodist sermons in 1793. Bro. John H. Pillsbury, one of our most active young men, who was converted only about sixteen months ago, has been unanimously elected to succeed Bro. Merrill.

The Methodist of Greenland gave their new pastor, Rev. M. Howard, a cordial welcome in a surprise, that took the form of a pound party. A good-sized company was present, who came loaded. Ice cream was served during the evening, and the hours passed in a very enjoyable manner. Bro. Howard has made an excellent impression upon the community.

The Dover District Preachers' Meeting will be held at Newmarket, June 3 and 4. The programme is out. Let it be an interesting and profitable time to all the preachers attending.

The Czar directs M. Durnovo, the new Russian minister of the interior, to continue the policy of the late Count Tolstoy.

The new Hamburg line steamer "Augusta Victoria" arrived at New York yesterday, making the distance from Fastnet to New York in 5 days, 22 hours and 30 minutes actual running time.